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H O M E R

O D Y S S E Y I—XII

MERRY

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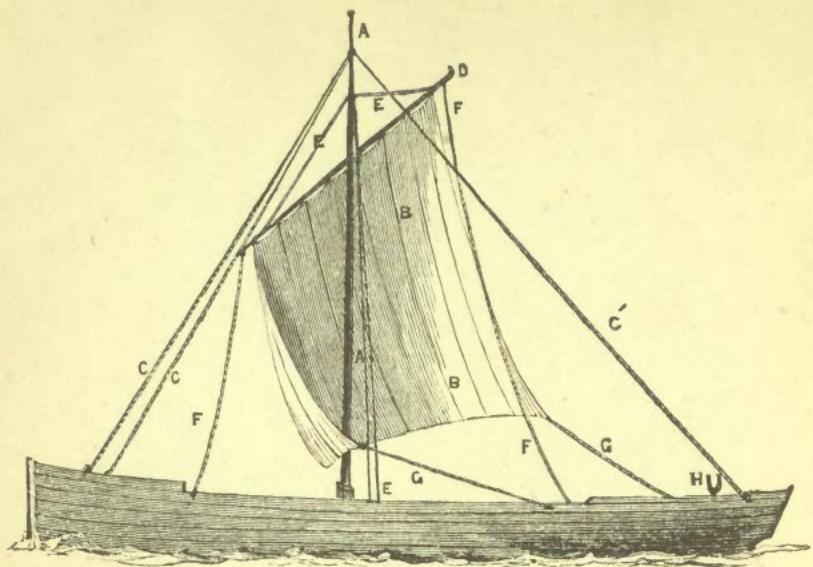


Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (*ἰστός*). B.—Sail (*ἰστίον*). CC.—Forestays (*πρότονοι*, Od. 2, 425).
 C.—Backstay (*ἐπίτρονος*, Od. 12, 423). D.—Yard (*ἐπίκριον*, Od. 5, 254).
 EE.—Halliards (*κάλοι*, Od. 5, 260, cp. 2, 426). FF.—Braces (*ὑπέρατα*, Od. 5, 260).
 GG.—Sheets (*πόδες*, Od. 5, 260). H.—Mast-crutch (*ἰστοδάκη*, Il. 1, 434).

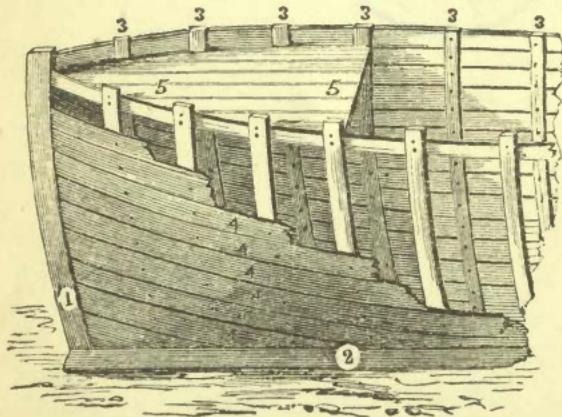


Fig. 2. SKETCH OF PORTION OF HULL.

1. στείρη. 2. τρόπις. 3, 3. σταμίνες. 4, 4. ἐπηγκενίδες. 5, 5. ἵκρια (deck), the plur. used because there is a corresponding deck at the stern.

Fig. 3. μεσόδημη or mast-box (drawn on a larger scale), Od. 2, 424, cp. Od. 19, 37

HOMER

ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, D.D.

Rector of Lincoln College, Oxford

SIXTY-SIXTH THOUSAND

OXFORD

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P R E F A C E.

THE very cordial reception of this School Edition of the *Odyssey*, first published in 1870, is a satisfactory proof (if one were needed) that the fascination of the Story of Odysseus does not decline as the world grows older.

The excellent English translation by Messrs. Butcher and Lang, while it has been warmly welcomed for its intrinsic merits by those who are unacquainted with Greek, seems to have attracted fresh readers to the original, both in England and America. But for every hundred who study the first half of the *Odyssey* in the Greek, perhaps hardly a dozen carry their study on to the end.

No doubt there is a peculiar charm in the wanderings of the hero—the charm that calls for fresh editions of the *Arabian Nights*, and gives such popularity to *Treasure Island* and *King Solomon's Mines*.

But although in the second half of the *Odyssey* we leave fairyland for a narrower field, there is much to compensate for the change.

We need the course of events that leads up to the Slaying of the Suitors to complete for us the character of Odysseus,

and to develop the somewhat shadowy sketch of Telemachus and Penelope, who appear in the early books only to fade away again till they come to play their parts in the later scenes. For the full enjoyment of the Poem, it should be read as a whole.

This new issue of *Odyssey I-XII* has been carefully revised and reprinted.

W. W. M.

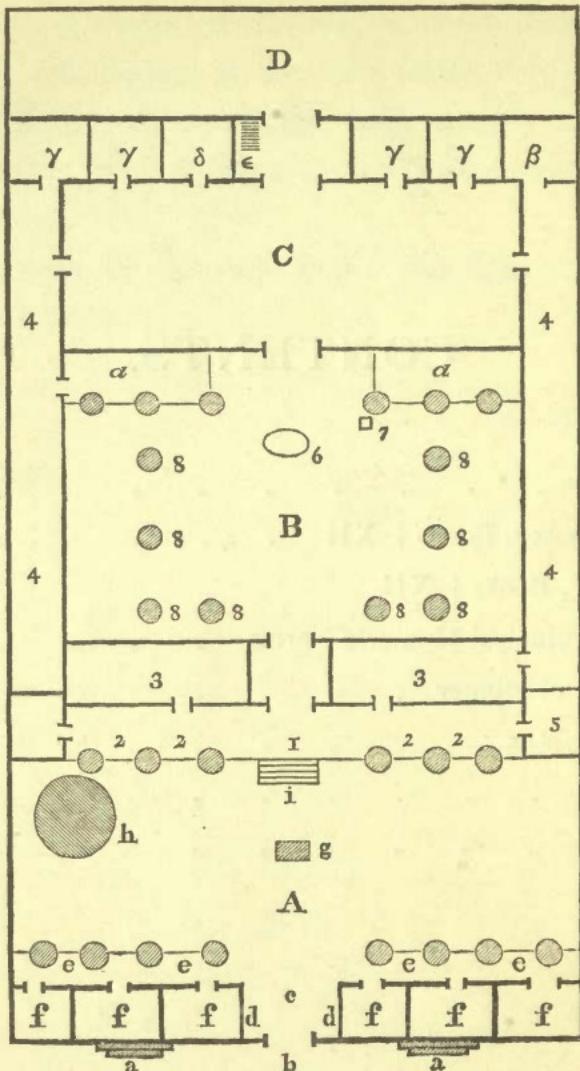
OXFORD, 1887.

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GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. ii. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λιθοὶ (Od. 3, 406. *Nitzsch* ad loc. ep. Od. 16, 343 foll., 17, 530). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ένωπτα, Od. 4, 42). e. Verandah of court yard (αιθουσα, Od. 3, 493, ep. 18, 102). f. Stalls for horses or cattle (ep. Od. 17, 298). g. Altar of Zeus Ερκετος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αιθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (έσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κοίνες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόδιμαι of Od. 19, 37. β. Armoury (Od. 19, 17). γ. Chambers (Od. 6, 15). δ. Chamber of Odysseus (Od. 23, 178 foll.). ε. Stairs (Od. 1, 330).

D.—BACK YARD (ερκος).

INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 ‘*Ησίοδον γάρ καὶ Ὀμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείστι*’), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπτὰ πόλεις διερίζουσιν περὶ ρίζαν ‘Ομήρου,
Σμύρνα, Ρόδος, Κολόφων, Σαλαμῖν, Ιος, Αργος, Αθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name “*Ομήρος*” has been rendered ‘uniter,’ or ‘compiler,’ (from ὅμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the 'Prolegomena ad Homerum' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented :—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

- (A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
- (B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
- (C) Before the time of Peisistratus these poems did not exist as a whole.
- (D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθαρή*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuastae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the Iliad. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his History of Greece. Like a house, the original plan of which is gradually extended by subsequent additions, the Iliad is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the Odyssey, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the ‘Homeric Question’ implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

§ 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An Iliad existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to Iliad and Odyssey was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Xωριζόντες* or 'separators.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the Iliad (18. 382) the wife of Hephaestus is Charis, in the Odyssey she appears (8. 274) as Aphrodite. Neleus in the Odyssey has three, in the Iliad twelve sons. Neoptolemus is but a child in the Iliad, a young warrior in the Odyssey. The Dioscuri are mortals in the Iliad; in the Odyssey they are deified. The Gods of the Iliad live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the Odyssey the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The Iliad represents the feudal system in its strictest form; in the Odyssey the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the Odyssey, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the Iliad and Odyssey do

not present themselves to us as first attempts in Epic poetry ; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17 ; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit ; some, no doubt, fit to compare with Iliad and Odyssey ; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. *Tà Κύπρια* (*ἔπη*) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis ; and the story is continued up to the beginning of
2. The Iliad.
3. *Alθίοντις*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *'Ιλιὰς μικρὰ*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *'Ιλίου πέρσις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. Τηλεγόνεια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. Fragm. ἐν νεαροῖς ὑμνοῖς ράψαντες ἀοιδήν. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the Iliad; of blue, when they declaimed the Odyssey. The κιθαρὴ or φόρμυξ, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολὴ*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψωδίαι*), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean, ‘according to cue, or hint,’ thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*ai kat' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*ai katὰ πόλεις*). But the text had been greatly disturbed by capricious interpolators and emenders (*διασκενασταὶ*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.),

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεῖα*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The διπλῆ καθαρὰ > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the διπλῆ περιεστιγμένη ✘ expressed dissent from the reading of Zenodotus; the antisigma ⌈ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὁμήρου Ιλιάδα καὶ Ὀδύσσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentes, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on to

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35) :—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
 - 2nd ,,, Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
 - 3rd ,,, Visit to Pylos. B. III, 1-403.
 - 4th ,,, Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
 - 5th ,,, Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.
 - 6th ,,, Sojourn in Sparta. Return of the scene to Ithaca ; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
 - 7th ,,, Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
 - 8th-11th Building of the raft. B. V, 228-262.
 - 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
 - 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
 - 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
 - 33rd ,,, Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.
- The remainder of the poem occupies seven days.

Ο ΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

"Ανδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολεύθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅ γ' ἐν πόντῳ πάθεν ἄλγεα δν κατὰ θυμὸν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οὐδ' ὡς ἐτάρους ἐρήναστο, ιέμενός περ·
αὐτῶν γὰρ σφετέρησιν ἀτασθαλῆσιν ὅλοντο,
νήπιοι, οἱ κατὰ βοῦς 'Τπερίονος 'Ηελίοιο
ἥσθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἥμαρ.
τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

"Ενθ' ἄλλοι μὲν πάντες, ὃσοι φύγον αἰπὺν ὅλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἦδε θάλασσαν·
τὸν δ' οἶν, νόστον κεχρημένον ἦδε γυναικὸς,
νύμφη πότιν' ἔρυκε Καλυψὼ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἄλλ' ὅτε δὴ ἔτος ἥλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς 'Ιθάκην, σὺδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἰσι φίλοισι. θεοὶ δὲ ἐλέαιρον ἄπαντες

1. ΟΔΥΣΣΕΙΑΣ Α.

νόσφι· Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαινεν . 20
ἀντιθέφ· Ὁδυσῆι πάρος ἦν γαῖαν ἵκέσθαι.

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

'Αλλ' ὁ μὲν Αἰθίοπας μετεκλαθε τηλόθ' ἔόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαλαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένους Υπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25
ἔνθ' ὁ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὄλυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἡρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,
τὸν δὲ Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὁρέστης· 30
τοῦ δὲ γέ ἐπιμνησθεὶς ἐπεί ἀθανάτοισι μετηύδα·

"Ω πόποι, οἷον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἔξ ήμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίησιν ὑπὲρ μόρον ἄλγε ἔχουσιν,
ώς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35
γῆμ' ἄλοχον μνηστὴν, τὸν δὲ ἔκτανε νοστήσαντα,
εἰδὼς αἰτὺν δλέθρον· ἐπεὶ πρό οἱ εἴπομεν ήμεῖς,
Ἐρμείαν πέμψαντες, ἐύσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται Ἀτρεΐδαο,
ὅππότ' ἀν ἡβήσῃ τε καὶ ἦς ίμείρεται αἴης. 40
ώς ἔφαθ' Ἐρμείας, ἀλλ' οὐ φρένας Αἴγισθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δὲ ἀθρόα πάντ' ἀπέτισε."

Τὸν δὲ ήμείβετ' ἐπειτα θεὰ γλαυκῶπις Ἀθήνη·
‘ὦ πάτερ ήμέτερε Κρονίδη, ὑπατε κρειόντων,
καὶ λίην κεῦνός γε ἐοικότι κεῖται δλέθρῳ· 45
ώς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ρέζοι.
ἄλλα μοι ἀμφ' Ὁδυσῆι δαίφρονι δαίεται ἤτορ,
δυσμόρῳ, δις δὴ δηθὰ φίλων ἄπο πήματα πάσχει

1. ΟΔΥΣΣΕΙΑΣ Α.

νήσῳ ἐν ἀμφιρύτῃ, δθι τ' ὁμφαλός ἐστι θαλάσσης. 50
νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακρὰς, ἀλλαγῆν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
αἰεὶ δὲ μαλακοῖσι καὶ αἴμυλοισι λόγοισι
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὁδυσσεὺς,
ἱέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ἥσ γαίης, θανέειν ἴμείρεται. οὐδέ τυ σοί περ
ἐντρέπεται φίλον ἥτορ, Ὁλύμπιε. οὐ νῦ τ' Ὁδυσσεὺς 60
Ἀργείων παρὰ νησὶ χαρίζετο ἱερὰ ῥέζων
Τροίη ἐν εὐρείῃ; τί νύ οἱ τόσον ὡδύσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
‘τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.
πῶς ἀν ἔπειτ’ Ὁδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἵρᾳ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
ἀλλὰ Ποσειδάων γαιόχος ἀσκελὲς αἰὲν
Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, δου κράτος ἐστὶ μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῦσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάωνι ἐνοσίχθων
οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθησι· Ποσειδάων δὲ μεθήσει
δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.’

Τὸν δ' ἡμείβετ’ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
‘ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,

1. ΟΔΥΣΣΕΙΑΣ Α.

εὶ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
νοστῆσαι Ὀδυσῆα δαΐφρονα δῆδε δόμονδε,
Ἐρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
νῆσον ἐς Ὡγυγίην δτρύνομεν, ὅφρα τάχιστα 85
Νύμφη ἐνπλοκάμω εἴπη νημερτέα βουλὴν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὡς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νὶὸν
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
μῆλ' ἀδινὰ σφάζονται καὶ εἰλίποδας ἔλικας βοῦς.
πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.' 95

Athena appears to Telemachus in Ithaca, assuming
the person of Mentes.

Ὦς εἰποῦσ' ὑπὸ ποστὸν ἐδήσατο καλὰ πέδιλα,
ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
ἡδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.
[εἶλετο δ' ἀλκιμὸν ἔγχος, ἀκαχμένον δξεὶ χαλκῷ,
βριθὺν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσιν τε κοτέσσεται ὁβριμοπάτρη.] 100
βῆ δὲ κατ' Οὐλύμπιο καρήνων ἀίξασα,
στῇ δ' Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὀδυσῆος,
οὐδοῦν ἐπ' αὐλέειον παλάμῃ δ' ἔχε χάλκεον ἔγχος,
εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
εῦρε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα
πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἡμενοι ἐν ρίνοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
κήρυκες δ' αὐτοῖσι καὶ δτρηροὶ θεράποντες
οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,
οἱ δ' αὗτε σπόγγοισι πολυτρήτοισι τραπέζας 110

1. ΟΔΥΣΣΕΙΑΣ Α.

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺ πρώτος ἵδε Τηλέμαχος θεοειδῆς,
ἥστο γὰρ ἐν μνηστήρσι φίλον τετιημένος ἦτορ,
δοσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν 115
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἰσιν ἀνάσσοι.
τὰ φρονέων, μνηστήρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ιθὺς προθύροιο, νεμεσοσήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρησιν ἐφεστάμεν· ἐγγύθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγόρισε.

‘Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅττεο σε χρή?’

‘Ως εἰπὼν ἡγεῖθ’, ἡ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δῆρ' ἔντοσθεν ἔσαν δόμου νύψηλοῖο,
ἔγχος μέν ρ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐνξόου, ἐνθα περ ἄλλα
ἔγχε· Ὁδυσσῆς ταλασίφρονος ἵστατο πολλὰ,
αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.
πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς δρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ἡδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόδῳ ἐπέχενε φέρουστα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· 140
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοῖων, παρὰ δέ σφι τίθει χρύσεια κύπελλα
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

1. ΟΔΥΣΣΕΙΑΣ Α.

The suitors in the palace of Odysseus.

'Εσ δ' ἡλθον μυηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε.

145

τοῦσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναι,
σῦτον δὲ διωὰ παρευήνεον ἐν κανέοισι,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῦ.

οἱ δ' ἐπ' ὀνείαθ' ἔτοῦμα προκείμενα χεῖρας ἵαλλον.

150

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο
μυηστῆρες, τοῦσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὁρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
Φημίῳ, ὃς δέ τοι παρὰ μυηστῆρσιν ἀνάγκη.
ἢ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν,

155

Telemachus converses with Athena, and enquires about
his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πενθοίαθ' οἱ ἄλλοι·

'Ξεῖνε φὲλ', ή καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,
ῥέε', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,
ἀνέρος οὐ δή που λεύκ' ὀστέα πύθεται ὅμβρῳ
κείμεν' ἐπ' ἡπείρου, ή εἰν ἀλλὶ κῦμα κυλίνδει.
εὶ κεῖνόν γ' Ἰθάκηνδε ἴδοιατο νοστήσαντα,
πάντες κ' ἀρησαλάτ' ἐλαφρότεροι πόδας εἶναι
ἢ ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε.

165

νῦν δ' ὁ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἥμιν
θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων
φῆσιν ἐλεύσεσθαι· τοῦ δ' ὠλετο νόστιμον ἥμαρ.
ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
τις πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἥδε τοκῆς;
όπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
ἥγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

170

1. ΟΔΥΣΣΕΙΑΣ Α.

οὐ μὲν γάρ τι σε πεξὸν δίομαι ἐνθάδ' ἵκέσθαι.
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
ἥτε νέον μεθέπεις, ή καὶ πατρώιός ἐστι
ξεῖνος, ἐπεὶ πολλοὶ ἵσταν ἀνέρες ἡμέτερον δῶ
ἄλλοι, ἐπεὶ καὶ κεῖνος ἐπίστροφος ἦν ἀνθρώπων.¹⁷⁵

Τὸν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'τοιγάρ ἔγώ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
Μέντης Ἀγχιάλοιο δαΐφρονος εὔχομαι εἶναι
νίδος, ἀτὰρ Ταφίοισι φιληρέτμοισι ἀνάσσω.
νῦν δ' ὁδε ἔννυν νηὶ κατήλυθον ἥδ' ἐτάροισι,
πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δ' αἴθωνα σίδηρον.¹⁸⁰
νῆντος δέ μοι ἥδ' ἔστηκεν ἐπ' ἀγροῦν νόσφι πόληος,
ἐν λιμένι 'Ρείθρῳ, ὑπὸ Νηίῳ ὑλήεντι.

ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
ἔξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθὼν
Λαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦν πήματα πάσχειν
γρηὴ σὺν ἀμφιπόλῳ, ἢ οἱ βρῶσίν τε πόσιν τε
παρτιθεῖ, εντ' ἄν μιν κάματος κατὰ γυνᾶ λάβησιν
ἔρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.¹⁹⁰

νῦν δ' ἥλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
σὸν πατέρ'. ἀλλά νυν τόν γε θεοὶ βλάπτουσι κελεύθουν.
οὐ γάρ πω τέθυηκεν ἐπὶ χθονὶ δῖος Ὁδυσσεὺς,¹⁹⁶
ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντῳ,
μήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
ἄγριοι, οἱ που κεῖνον ἐρυκανόωσ' ἀέκοντα.

αὐτὰρ νῦν τοι ἔγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ
ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι δίω,
οὕτε τι μάντις ἐὼν οὕτ' οἰωνῶν σάφα εἰδῶς.
οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἷης
ἔσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι.²⁰⁰

φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῦ τόσος πᾶς εἰς Ὁδυσῆος
 αἰνῶς γὰρ κεφαλήν τε καὶ ὅμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῦν ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κολῆς ἐπὶ νησίν.
 ἐκ τοῦ δ' οὗτ' Ὁδυσῆα ἔγων ἵδον οὕτ' ἐμὲ κεῖνος.'

Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηὔδα·
 'τοιγάρ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω. 215
 μήτηρ μέν τ' ἐμέ φησι τοῦ ἐμμεναι, αὐτὰρ ἔγώ γε
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδν γόνον αὐτὸς ἀνέγνω.
 ὡς δὴ ἔγώ γ' ὅφελον μάκαρός νύ τεν ἐμμεναι υἱὸς
 ἀνέρος, δν κτεάτεσσιν ἔοῖς ἐπι γῆρας ἔτετμε.
 νῦν δ' δις ἀποτμότατος γένετο θυητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὗτε προσέειπε θεὰ γλαυκῶπις Αθήνη·
 'οὐ μέν τοι γενεήν γε θεοὶ νώνυμον δπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖν ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον'
 τις δαὶς, τις δὲ ὅμιλος δδ' ἐπλετο; τίπτε δέ σε χρεώ;
 εἰλαπίνη ἦ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὡς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσοήσαιτό κεν ἀνὴρ
 αἰσχεα πόλλ' ὄροων, δις τις πινυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηὔδα·
 'ξεῖν', ἐπεὶ ἀρ δὴ ταῦτά μ' ἀνείρεαι ἥδε μεταλλάξ,
 μέλλεν μέν ποτε οῖκος δδ' ἀφνειὸς καὶ ἀμύμων
 ἐμμεναι, ὅφρ' ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἔτέρως ἔβόλοντο θεοὶ κακὰ μητιόωντες,

1. ΟΔΥΣΣΕΙΑΣ Α.

οἱ κεῖνον μὲν ἄιστον ἐποίησαν περὶ πάντων
ἀνθρώπων, ἐπεὶ οὐ κεθανόντι περ ὁδὸς ἀκαχοίμην,
εἰ μετὰ οἷς ἔγάροισι δάμη Τρώων ἐνὶ δῆμῳ,
ἥτις φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε. 235
τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
ἥδε κε καὶ φῶ παιδὶ μέγα κλέος ἥρατ' ὅπίσσω.
νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
οὔχετ' ἀιστος, ἀπυστος, ἐμοὶ δ' ὀδύνας τε γόσις τε
κάλλιπεν· οὐδὲ ἔτι κεῖνον ὀδυρόμενος στεναχίζω
οἶνον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδει ἔτευξαν.
ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι,
Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
ἥδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
τόσσοι μητέρ' ἐμὴν μνωνται, τρύχουσι δὲ οἴκουν.
ἥ δ' οὗτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες
οἴκουν ἐμόν· τάχα δή με διαρράσσουσι καὶ αὐτόν. 250
Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
‘ὦ πόποι, ή δὴ πολλὸν ἀποιχομένου Ὁδυσσῆος
δεύη, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφείη.
εἰ γὰρ νῦν ἐλθῶν δόμου ἐν πρώτησι θύρησι
σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
τοῖος ἐὼν οἶνον μιν ἔγω τὰ πρῶτα ἐνόησα
οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
ἐξ Ἐφύρης ἀνιόντα παρ' Ἰλου Μερμερίδαο· 255
ψχετο γὰρ καὶ κεῖστε θοῆς ἐπὶ νηὸς Ὁδυσσεὺς
φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
ἰοὺς χρεισθαι χαλκήρεας· ἀλλ' ὁ μὲν οὖ οἱ
δῶκεν, ἐπεὶ Ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,
ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
τοῖος ἐὼν μνηστήρσιν διμιλήσειεν Ὁδυσσεύς·
πάντες κ' ὡκύμοροί τε γενούσατο πικρόγαμοί τε. 265

1. ΟΔΥΣΣΕΙΑΣ Α.

bids Telemachus dismiss .them,

ἀλλ' ἡ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἡ κεν νοστήσας ἀποτίστεται, ἥε καὶ οὐκὶ,
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅππως κε μυηστῆρας ἀπώσεαι ἐκ μεγάροιο.

εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μυηστῆρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἄνωχθι,
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἀψ ὕπω· ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
πολλὰ μάλ', ὅστα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.

and counsels him to set out in search of his father.
σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·

ινῇ ἄρσας ἐρέτησιν ἐείκοσιν, ἡ τις ἀρίστη,
ἐρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
ἥν τις τοι εἴπησι βροτῶν, ἡ ὅσταν ἀκούσῃς
ἐκ Διὸς, ἡ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον,

κεῖθεν δὲ Σπάρτηνδε πιρὰ ξανθὸν Μενέλαον·
ὅς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσῃς,
ἡ τ' ἀν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηώτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἐπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι
πολλὰ μάλ', ὅστα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξῃς,
φράζεσθαι δὴ ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ὅππως κε μυηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνῃς ἡὲ δόλῳ ἡ ἀμφαδόν· οὐδέ τι σε χρὴ

270

275

280

285

290

295

1. ΟΔΥΣΣΕΙΑΣ Α.

νηπιάας δχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσει.

ἢ οὐκ ἀλεισ οἶν κλέος ἔλλαβε δῖος Ὁρέστης
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300
καὶ σὺ, φίλος, μάλα γάρ σ' ὄρόω καλόν τε μέγαν τε,
ἄλκιμος ἔσσει, ἵνα τίς σε καὶ ὁψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγών ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
ἥδ' ἔταρους, οἵ πού με μάλ' ἀσχαλόωσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
'ξεῖν', ἢ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὅς τε πατὴρ φίλοι, καὶ οὕ ποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὅδοῖο,
δόφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίησ, χαίρων ἐνὶ θυμῷ,
τιμῆν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
ἔξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.'

Τὸν δ' ἡμείβετ' ἐπειτα θεὰ γλαυκῶπις Ἀθήνη·
'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὅδοῖο.
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἥτορ ἀνώγῃ,
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλών. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

'Η μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὡς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
θῆκε μένος καὶ θάρσος, ὑπέμιησέν τέ ἐ πατρὸς
μᾶλλον ἔτ' ἦ τὸ πάροιθεν. ὁ δὲ φρεσὶν ἥσι νοήσας
θάμβησεν κατὰ θυμόν· δίσπατο γάρ θεὸν εἶναι.
αὐτίκα δὲ μηνστῆρας ἐπώχετο ἴσθθεος φῶς.

The song of Phemius attracts Penelope.

Τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἱ δὲ σιωπῆ 325

1. ΟΔΥΣΣΕΙΑΣ Α.

εἴατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἄειδε
λυγρὸν, δὸν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἶο δόμοιο,
οὐκ οἶη, ἂμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδυὴ ἐκάτερθε παρέστη.
δακρύσασα δ' ἔπειτα προσηγόρευε παρέστη. 335

‘Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,
ἔργ’ ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοῖ·
τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ’ ἀποπαύε’ ἀοιδῆς 340
λυγρῆς, ἦ τέ μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμιημένη αἰεὶ^ν
ἀνδρὸς, τοῦ κλέος εὐρὺν καθ’ ‘Ελλάδα καὶ μέσον “Αργος.’

Τὴν δ’ αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα· 345
‘μῆτερ ἐμὴ, τί τ’ ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅπῃ οἱ νόος ὅρνυται; οὖν νύ τ’ ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλησιν, ἐκάστῳ.
τούτῳ δ’ οὖν νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν· 350
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ’ ἄνθρωποι,
ἥ τις ἀκούοντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δ’ ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·
οὖν γὰρ Ὁδυσσεὺς οἶος ἀπώλεσε νόστιμον ἥμαρ
ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὅλοντο.
[Ἄλλ’ εἰς οἶκον ιοῦσα τὰ σ’ αὐτῆς ἔργα κόμιζε,
ἰστόν τ’ ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε 355

1. ΟΔΤΣΣΕΙΑΣ Α.

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
πᾶσι, μάλιστα δ' ἐμοὶ· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

'Η μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει' 360
παιδὸς γὰρ μῦθον πεπινυμένον ἔνθετο θυμῷ.
ἔις δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ¹
κλαῖεν ἔπειτ' Ὁδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνοι
ἡδὸν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μηηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· 365
πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπινυμένος ἥρχετο μύθων·

'Μητρὸς ἐμῆς μηηστῆρες ὑπέρβιον ὑβριν ἔχοντες,
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὸς
ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἔστὶν ἀοιδοῦ 370
τοιοῦνδ' οἶος ὅδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.
ἡώθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
ἔξιέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἀμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον δλέσθαι,
κείρετ'. ἔγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔόντας,
αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
νήποινοι κεν ἔπειτα δόμων ἔντοσθεν ὅλοισθε.' 380

'Ως ἔφαθ', οἱ δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες
Τηλέμαχον θαύμαζον, δ θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their
guest who had just gone.

'Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὔπειθεος υἱός·
'Τηλέμαχ', ή μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
νψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν.' 385

1. ΟΔΥΣΣΕΙΑΣ Α.

μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, ὃ τοι γενεὴ πατρώιόν ἔστιν.'

Τὸν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
'Αντίνο', ἦ καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι.
ἡ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευέμεν· αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.

ἀλλ' ἦ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοὶ,
τῶν κέν τις τόδ' ἔχησιν, ἐπεὶ θάνε δῖος Ὁδυσσεύς·
αὐτὰρ ἔγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμώων, οὓς μοι ληίσσατο δῖος Ὁδυσσεύς.

Τὸν δ' αὐτὸν Εὔρύμαχος, Πολύβου παῖς, ἀντίον ηῦδα·
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται,
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν·
κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῦσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὃς τίς σ' ἀέκοντα βίηφι
κτήματ' ἀπορρίαίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὅππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
γαῖης, ποῦ δέ τούτοις οἵ γενεὴ καὶ πατρὸς ἀρουρα·
ἥτινος ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἥ ἐδὲ αὐτοῦ χρεῖος ἐελδόμενος τόδ' ίκάνει;
οἷον ἀνατέξας ἀφαρ οἴχεται, οὐδὲ ὑπέμεινε
γνώμεναι· οὐ μὲν γάρ τι κακῷ εἰς ὥπα ἐψκει.'

Τὸν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
'Εὔρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὕτος οὐν ἀγγελῇ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὕτε θεοπροπίης ἐμπάζομαι, ἢν τινα μήτηρ
ἐσ μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξεῖνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἔστι,

390

395

400

405

410

415

1. ΟΔΥΣΣΕΙΑΣ Α.

Μέντης δ' Αγχιάλοιο δαΐφρονος εῦχεται εἶναι
νίδις, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

⁴²¹ Ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

οἱ δ' εἰς ὄρχηστύν τε καὶ ἴμερόεσσαν ἀοιδὴν
τρεψάμενοι τέρπουντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἥλθε·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἔκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς ⁴²⁵

ὑψηλὸς δέδμητο, περισκέπτω ἐνὶ χώρῳ,

ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.

τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κέδνα ἵδυνα

Εύρυκλει', Ὁπος θυγάτηρ Πεισηνορίδαο,

τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἔοισι, ⁴³⁰

πρωθήβην ἔτ' ἔοῦσαν, ἐεικοσάβοια δ' ἔδωκεν,

ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,

εὐνῇ δ' οὖ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

ἢ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα

δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔόντα. ⁴³⁵

ῶιξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·

καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσόν.

ἢ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,

πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, ⁴⁴⁰

βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ

ἀργυρέῃ, ἐπὶ δὲ κληῆδ' ἐτάνυσσεν ἴμάντι.

ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,

βούλευε φρεσὶν ἥσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ίθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

'Ημος δ' ἡριγένεια φάνη ροδοδάκτυλος 'Ηώς,
ῶρυντ' ἄρ' ἐξ εὐνῆφιν 'Οδυσσῆος φίλος νίὸς,
εἴματα ἐσσάμενος, περὶ δὲ ἔιφος ὁξὺ θέτ' ὥμῳ,
ποσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ' ἴμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἄντην. 5
αὖψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν ἀγορήνδε κάρη κομόωντας 'Αχαιούς.
οἱ μὲν ἐκήρυξσον, τοὶ δ' ἡγείροντο μάλ' ὅκα.
αὐτὰρ ἐπεὶ ρ' ἥγερθεν διηγερέες τ' ἐγένοντο,
βῆ ρ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
οὐκ οἶος, ἀμα τῷ γε κύνες πόδας ἀργοὶ ἐποντο.
θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχενεν 'Αθήνη.
τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο.
ἔζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέρουτες.

Speech of Aegyptius.

τοῖσι δ' ἐπειθ' ἥρως Αἰγύπτιος ἥρχ' ἀγορεύειν,
ὅς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἥδη.
καὶ γὰρ τοῦ φίλος νίὸς ἄμ' ἀντιθέψ 'Οδυσῆι
"Ιλιον εἰς εὔπωλον ἔβη κολῆς ἐνὶ νησὶν,
"Αντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

2. ΟΔΥΣΣΕΙΑΣ Β.

ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μητῆρσιν διμίλει,
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὡς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ δὲ γε δακρυχέων ἀγορήσατο καὶ μετέειπε·

'Κέκλυτε δὴ νῦν μεν, 'Ιθακήσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
 ἐξ οὗ 'Οδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νηυστί·
 νῦν δὲ τίς ὁδὸς ἦγειρε; τίνα χρειώ τόσον ἵκει
 ἥδε νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;
 ἥδε τιν' ἀγγελίην στρατοῦ ἔκλυνεν ἐρχομένοιο, 30
 ἥν χ' ἡμῶν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἥδε τι δῆμιον ἄλλο πιφαύσκεται ἡδὸς ἀγορεύει;
 ἐσθλός μοι δοκεῖ εἶναι, δύνημενος. εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, δὲ τι φρεσὶν ἥσι μενοινᾶ·'

Answer of Telemachus, and his appeal to the people.

⁴Ως φάτο, χαῖρε δὲ φήμῃ 'Οδυσσῆος φίλος νίδος, 35
 οὐδ' ἄρ' ἔτι δὴν ἥστο, μενοίνησεν δὲ ἀγορεύειν,
 στῆ δὲ μέση ἀγορῆς σκῆπτρον δέ οἱ ἔμβαλε χειρὶ⁴
 κῆρυξ Πεισήνωρ, πεπινυμένα μήδεα εἰδώς.
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

⁵Ω γέρον, οὐχ ἔκας οὗτος ἀνὴρ, τάχα δ' εἴσεαι αὐτὸς,
 δος λαὸν ἦγειρα· μάλιστα δέ μ' ἄλγος ίκάνει. 41
 οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυνον ἐρχομένοιο,
 ἥν χ' ὑμῶν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
 οὔτε τε δῆμιον ἄλλο πιφαύσκομαι οὐδὲ ἀγορεύω,
 ἀλλ' ἔμδον αὐτοῦ χρεῖος, δο μοι κακὸν ἔμπεσεν οἴκῳ,
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, δος ποτ' ἐν ὑμῶν 45
 τοίσδεσσιν βασίλευε, πατὴρ δ' ὡς ἡπιος ἥειν·
 νῦν δὲ αὖ καὶ πολὺ μεῖζον, δο δὴ τάχα οἴκον ἀπαντα
 πάγχυ διαρράισει, βίοτον δ' ἀπὸ πάμπαν δλέσσει.

2. ΟΔΥΣΣΕΙΑΣ Β.

μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι υἱες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,
 οἱ πατρὸς μὲν ἐς οἴκου ἀπερρίγασι νέεσθαι
 Ἰκαρίου, ὡς κ' αὐτὸς ἐεδνώσαιτο θύγατρα,
 δολή δ' φίλοι καὶ οἱ κεχαρισμένος ἔλθοι.
 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα, 55
 βοῦς ἱερεύοντες καὶ ὅις καὶ πίονας αἶγας,
 εἰλαπινάζουσιν πίνουσι τε αἴθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἐπ' ἀνὴρ
 οῖος Ὁδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι.
 ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν· ή καὶ ἐπειτα 60
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
 ή τ' ἀν ἀμυναίμην, εἴ μοι δύναμίς γε παρείη.
 οὐ γὰρ ἐτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδὲ ἐτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσοσήθητε καὶ αὐτοὶ,
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65
 οἱ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγαστάμενοι κακὰ ἔργα.
 λίστομαι ἡμὲν Ζηνὸς Ὄλυμπίου ἡδὲ Θέμιστος,
 ή τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἡδὲ καθίζει· 70
 σχέσθε, φίλοι, καὶ μ' οἶνον ἐάσατε πένθεῖ λυγρῷ
 τείρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὁδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐνκυήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ρέζετε δυσμενέοντες,
 τούτους διτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 ὑμέας ἐσθέμεναι κειμήλια τε πρόβασίν τε. 75
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἄν ποτε καὶ τίσις εἴη.
 τόφρα γὰρ ἀν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη.
 νῦν δέ μοι ἀπρήκτους δδύνας ἐμβάλλετε θυμῷ.⁸⁰
 *Ως φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαῖη,
 δάκρυν ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἄπαντα.

2. ΟΔΥΣΣΕΙΑΣ Β.

ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
Ἄντινοος δέ μιν οἶος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

'Τηλέμαχ' ὑψαγόρη, μένος ἀσχετε, ποῖον ἔειπες 85
ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
σοὶ δ' οὖ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
ἄλλὰ φίλη μήτηρ, ή τοι περὶ κέρδεα οἶδεν.
ἢδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,
ἔξ οὖ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90
πάντας μέν ρ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστῳ,
ἀγγελίας προϊεῖσα· νόος δέ οἱ ἄλλα μενοινά.
ἥ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξε·
στησαμένη μέγαν ἴστὸν ἐνὶ μεγάροισιν ὑφαινε,
λεπτὸν καὶ περίμετρον· ἀφαρ δ' ἡμῖν μετέειπε· 95
κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος Ὁδυσσεὺς,
μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φάρος
ἐκτελέσω, μή μοι μεταμώνια τήματ' ὅληται,
Λαέρτη ἥρωι ταφῆιον, εἰς ὅτε κέν μιν
μοῖρ' ὀλοὴ καθέλῃσι ταυτλεγέος θανάτοιο, 100
μή τις μοι κατὰ δῆμον Ἀχαιαδῶν νεμεσήσῃ,
αἴ κεν ἄτερ σπείρουν κῆται πολλὰ κτεατίσσας.
ὦς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα καὶ ἡματή μὲν ὑφαίνεσκεν μέγαν ἴστὸν,
νύκτας δ' ἄλλυεσκεν, ἐπεὶ δαῖδας παραθεῖτο. 105
ὦς τρίτετες μὲν ἔληθε δόλῳ καὶ ἐπειθεν Ἀχαιούς·
ἄλλ' ὅτε τέτρατον ἥλθεν ἔτος καὶ ἐπήλυθον ὥραι,
καὶ τότε δή τις ἔειπε γυναικῶν, ἦ σάφα ἥδη,
καὶ τήν γ' ἄλλουσαν ἐφεύρομεν ἀγλαὸν ἴστόν.
ὦς τὸ μὲν ἔξετέλεσσε καὶ οὐκ ἐθέλουντ' ὑπ' ἀνάγκης· 110
σοὶ δ' ὡδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς

2. ΟΔΤΣΣΕΙΑΣ Β.

αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.

μητέρα σὴν ἀπόπεμψου, ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεψ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.

εἰ δ' ἔτ' ἀνιήσει γε πολύν χρόνον υἱας Ἀχαιῶν, 115
τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἵ οὖν πώ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἱ πάρος ἥσαν ἐνπλοκάμιδες Ἀχαιαὶ,

Τυρώ τ' Ἀλκμήνη τε ἐνστέφανός τε Μυκῆνη· 120

τάων οὖν τις ὁμοῖα νοήματα Πηνελοπεήῃ

ἥδη· ἀτὰρ μὲν τοῦτο γ' ἐναίσιμον οὐκ ἐνόησε.

τόφρα γὰρ οὖν βιότον τε τεὸν καὶ κτήματ' ἔδουνται,
ὅφρα κε κείνη τοῦτον ἔχῃ νόσον, ὃν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·

ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φέκ' ἐθέλησι·'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·

‘Αντίνο', οὖν πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130

ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,

ζώει δὲ γ' ἡ τέθυηκε· κακὸν δέ με πόλλα ἀποτίνειν

‘Ικαρίῳ, αἱ κ' αὐτὸς ἑκὼν ἀπὸ μητέρα πέμψω.

ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων δώσει, ἐπεὶ μήτηρ στυγερᾶς ἀρήσετ' ἐριυῆς 135

οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων

ἔστεται· ὡς οὖν τοῦτον ἐγώ ποτε μῦθον ἐνίψω.

νῦμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,

ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας

νῦμὰ κτήματ' ἔδουντες, ἀμειβόμενοι κατὰ οἴκους.

εἰ δ' νῦμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον

115

120

125

130

135

140

2. ΟΔΥΣΣΕΙΑΣ Β.

ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήπιοινον δλέσθαι,
κείρετ· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔόντας,
αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἕργα γενέσθαι.
νήπιοινοί κεν ἔπειτα δόμων ἐντοσθεν ὅλοισθε.¹⁴⁵

Zeus sends a favourable omen, which Halitherses
interprets.

“Ως φάτο Τηλέμαχος, τῷ δ’ αἰετῷ εὐρύοπα Ζεὺς
νύψοθεν ἐκ κορυφῆς ὅρεος προέηκε πέτεσθαι.
τὸ δ’ ἔως μέν ῥ’ ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,
πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
ἀλλ’ ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἵκεσθην,
ἐνθ’ ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,
ἐς δ’ ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ’ ὅλεθρον,
δρυψαμένω δ’ ὀνύχεσσι παρειὰς ἀμφὶ τε δειρὰς
δεξιὰ ἡιξαν διά τ’ οἰκία καὶ πόλιν αὐτῶν.
θάμβησαν δ’ ὅρνιθας, ἐπεὶ ἴδον δόθαλμοῖσιν·¹⁵⁰
ῳρμηναν δ’ ἀνὰ θυμὸν ἃ περ τελέεσθαι ἔμελλον.
τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρσης
Μαστορῶδης· δὲ γὰρ οἶος δημητικῆν ἐκέκαστο
ὅρνιθας γυῶναι καὶ ἐναίσιμα μυθήσασθαι·
ὅ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·¹⁶⁰

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
μηνηστῆρσιν δὲ μάλιστα πιφαυσκόμενος τάδε εἴρω.
τοῖσιν γὰρ μέγα πῆμα κυλώδεται· οὐ γὰρ Ὁδυσσεὺς
δὴν ἀπάνευθε φίλων ὡν ἔσσεται, ἀλλά που ἥδη
ἔγγὺς ἐὼν τοίσδεσσι φόνον καὶ κῆρα φυτεύει¹⁶⁵
πάντεσσιν πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
οἱ νεμόμεσθ’ Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
φραζώμεσθ’ ὡς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ¹⁷⁰
πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λώιόν ἔστιν.
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ’ εὐ εἰδώς·¹⁷⁵

2. ΟΔΤΣΣΕΙΑΣ Β.

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
ῶς οἱ ἐμυθεόμην, ὅτε "Ιλιον εἰσανέβαινον
Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὁδυσσεύς.
φῆν κακὰ πολλὰ παθόντ', δλέσαντ' ἀπὸ πάντας ἑταῖρους
ἄγνωστον πάντεσσιν ἐεικοστῷ ἐνιαυτῷ 175
οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται."

Eurymachus replies scornfully.

Τὸν δ' αὐτὸν Εὔρυμαχος, Πολύβου παῖς, ἀντίον ηὔδα·
‘ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῦσι τέκεσσιν
οἴκαδ' ἵλων, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
ὅρνιθες δέ τε πολλοὶ ὑπὸ αὐγὰς ἡελίοιο
φοιτῶσ', οὐδέ τε πάντες ἐναίσιμοι· αὐτὰρ Ὁδυσσεὺς
ἀλετο τῇλ', ὡς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
ῶφελες. οὐκ ἀν τόσα θεοπροπέων ἀγόρευες,
οὐδέ κε Τηλέμαχον κεχολωμένον ὥδ' ἀνιείης, 185
σῷ οἴκῳ δῶρον ποτιδέγμενος, αἴ κε πόρησιν. ✓
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
αἴ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδῶς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
[πρῆξαι δ' ἔμπης οὕτι δυνήσεται εἶνεκα τῶνδε·]
σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ
τίνων ἀσχάλλης· χαλεπὸν δέ τοι ἔστεται ἄλγος.
Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
μητέρ' ἐὴν ἐσ πατρὸς ἀνωγέτω ἀπονέεσθαι· 195
οἱ δὲ γάμοιν τεύξουσι καὶ ἀρτυνέουσιν ἔδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.
οὐ γὰρ πρὶν παύσεσθαι δίομαι νῖας Ἀχαιῶν
μνηστύος ἀργαλέης, ἐπεὶ οὐ τινα δεῖδιμεν ἔμπης,
οὕτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα· 200

2. ΟΔΥΣΣΕΙΑΣ Β.

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺ, γεραιὲ,
μυθέαι ἀκράυντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἵσα
ἔσσεται, ὅφρα κεν ἥ γε διατρίβησιν Ἀχαιοὺς
δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡμata πάντα 205
εἴνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
ἐρχόμεθ', ἃς ἐπιεικὲς ὁπιιέμεν ἔστιν ἔκάστω.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·
'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, δσοι μητστῆρες ἀγανοὶ,
ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω' 210
ἡδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
ἄλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἔταιρους,
οἵ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
ἥν τίς μοι εἴπησι βροτῶν, ἦ δσσαν ἀκούσω
ἐκ Διὸς, ἦ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
εὶ μέν κεν πατρὸς βίοτον καὶ νόστον ἀκούσω,
ἥ τ' ἀν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
εὶ δέ κε τεθνήτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
νοστήσας δὴ ἐπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω
πολλὰ μάλ', δσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

'Η τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
Μέντωρ, ὃς δέ 'Οδυσῆος ἀμύμονος ἦεν ἔταιρος, 225
καὶ οἱ Ἰών ἐν τηνσὶν ἐπέτρεπεν οἶκον ἄπαντα,
πείθεσθαί τε γέροντι καὶ ἐμπεδα πάντα φυλάσσειν.
ὅ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ιθακήσιοι, δττι κεν εἴπω·

2. ΟΔΥΣΣΕΙΑΣ Β.

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230

σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὸν αἴσιμα εἰδὼς,
ἀλλ' αἰὲν χαλεπός τ' εἴη καὶ αἴσυλα ρέζοι,

ώς οὖ τις μέμνηται Ὁδυσσῆος θείοιο

λαῶν, οῖσιν ἄνασσε, πατὴρ δ' ὡς ἥπιος ἦεν.

ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὖ τι μεγαίρω 235

ἔρδειν ἔργα βίαια κακοράφησοι νόοιο·

σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
οἶκον Ὁδυσσῆος, τὸν δ' οὐκέτι φασὶν νέεσθαι.

νῦν δ' ἄλλῳ δήμῳ νεμεσίζομαι, οἷον ἄπαντες

ἥσθ' ἄνεψι, ἀτὰρ οὖ τι καθαπτόμενοι ἐπέεστι

παύρους μνηστῆρας κατερύκετε πολλοὶ ἐόντες.³

Τὸν δ' Εὔηνορῶντος Λειώκριτος ἀντίον ηῦδα·

‘Μέντορ ἀταρτηρὲ, φρένας ἡλεὲ, ποῖον ἔειπες

ἡμέας δτρύνων καταπανέμεν. ἀργαλέον δὲ

ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτῆ.

εἴ περ γάρ κ' Ὁδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
δαινυμένους κατὰ δῶμα ἐὸν μνηστῆρας ἀγανοὺς

ἐξελάσαι μεγάροιο μενοιήσει ἐνὶ θυμῷ,

οὖ κέν οἱ κεχάροιτο γυνὴ, μάλα περ χατέουσα,

ἐλθόντ⁴, ἀλλά κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι,

εἴ πλεόνεσσι μάχοιτο σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ⁵ ἐπὶ ἔργα ἔκαστος,

τούτῳ δ' ὀτρυνέει Μέντωρ ὄδὸν ἡδὸν ‘Αλιθέρσης,

οἵ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἔταιροι.

ἀλλ', δῶ, καὶ δηθὰ καθήμενος ἀγγελιάων

πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὄδὸν οὖ ποτε ταύτην.⁶

“Ως ἄρ’ ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.

οἱ μὲν ἄρ’ ἐσκίδναντο ἐὰ πρὸς δῶμαθ⁷ ἔκαστος,

μνηστῆρες δ' ἐς δῶματ⁸ ἵσαν θείου Ὁδυσῆος.

Athene appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιῶν ἐπὶ θῦνα θαλάσσης, 260

2. ΟΔΤΣΣΕΙΑΣ Β.

χείρας νιψάμενος πολιῆς ἀλὸς, εὔχετ' Ἀθήνη·

‘Κλῦθι μοι, ὁ χθιζός θεὸς ἥλυθες ἡμέτερον δῶ
καὶ μ’ ἐν νηὶ κέλευσας ἐπ’ ἡεροειδέα πόντου,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ως ἔφατ’ εὐχόμενος, σχεδόθεν δέ οἱ ἥλθεν Ἀθήνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἥδε καὶ αὐδὴν,
καὶ μιν φωνήσασ’ ἔπεια πτερόεντα προσηύδα·

‘Τηλέμαχ’, οὐδ’ ὅπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων, 270
εἰ δή τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
οἶος κεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.
οὐ τοι ἔπειθ’ ἀλίη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.
εἰ δ’ οὐ κείνου γ’ ἔστι γόνος καὶ Πηνελοπείης,
οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσειν ἄ μενοινᾶς. 275
παῦροι γάρ τοι παῖδες ὄμοιοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ’ ἔπει οὐδ’ ὅπιθεν κακὸς ἔσσεαι οὐδ’ ἀνοήμων,
οὐδέ σε πάγχυ γε μῆτις Ὁδυσσῆος προλέλοιπεν,
ἔλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ μὲν μνηστήρων μὲν ἔα βουλήν τε νόσον τε
ἀφραδέων, ἔπει οὖ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἵσασιν θάνατον καὶ κῆρα μέλαιναν,
ὅς δή σφι σχεδόν ἔστιν, ἐπ’ ἡματι πάντας ὀλέσθαι.
σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μενοινᾶς. 285

and promises to accompany him.

τοῖος γάρ τοι ἔταιρος ἐγὼ πατρώιός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἅμ’ ἔψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ’ ἵων μνηστῆρσιν ὄμιλει,
ὅπλισσόν τ’ ἦια καὶ ἄγγεσιν ἄρσον ἄπαντα,
οἴνοιν ἐν ἀμφιφορεύσι, καὶ ἄλφιτα, μνελὸν ἀνδρῶν, 290

2. ΟΔΤΣΣΕΙΑΣ Β.

δέρμασιν ἐν πυκινοῖσιν· ἔγὼ δ' ἀνὰ δῆμον ἔταιρος
αἰψύ' ἔθελοντήρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ 'Ιθάκῃ, νέαι ἡδὲ παλαιαί·
τάων μέν τοι ἔγων ἐπιόφοραι ή τις ἀρίστη,
ῶκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.'

295

"Ως φάτ' 'Αθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυνεν αὐδήν.

Telemachus makes a spirited answer to the taunts of
Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἥτορ,
εὐρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ.

300

'Αντίνοος δ' ίθὺς γελάσας κίε Τηλεμάχοιο·

ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τι τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἄλλα μοι ἐσθιέμεν καὶ πινέμεν, ὡς τὸ πάρος περ.
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν 'Αχαιοὶ,
νῆα καὶ ἔξαλτους ἐρέτας, ἵνα θᾶσσον ἵκηαι
ἐς Πύλον ἡγαθέην μετ' ἀγανοῦ πατρὸς ἀκούν·'

305

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·

'Αντίνο', οὕ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν
δαίνυνσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.

310

ἡ οὐχ ἄλις ὡς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἔμὰ, μνηστῆρες, ἔγὼ δ' ἔτι νήπιος ἦα; Λ
νῦν δ' ὅτε δὴ μέγας εἴμι καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δή μοι ἀέξεται ἔνδοθι θυμὸς,
πειρήσω ὡς κ' ὕμμι κακὰς ἐπὶ κῆρας ἱήλω,
ἥε Πύλονδ' ἐλθὼν, ἦ αὐτοῦ τῷδ' ἐνὶ δήμῳ.
εἴμι μὲν, οὐδ' ἄλιη ὁδὸς ἔστεται ἦν ἀγορεύω,
ἔμπορος· οὐ γὰρ νῆδος ἐπήβολος οὐδ' ἐρετάων
γίγνομαι· ὡς νύ που ὕμμιν ἔείσατο κέρδιον εἶναι.

315

320

2. ΟΔΥΣΣΕΙΑΣ Β.

‘Η ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ’ Ἀντινόοιο
[ρέναι· μυηστῆρες δὲ δύμον κάτα δαῖτα πένοντο].
οἱ δ’ ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν·
ῶδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

‘Η μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἡ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἡ δὲ γε καὶ Σπάρτηθεν, ἐπει τοῦ περ ἔται αἰνῶς·
ιὴ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὅφρ’ ἔνθεν θυμοφθόρα φάρμακ’ ἐνείκη,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας δλέσσῃ.’ 330

‘Ἄλλος δ’ αὐτὸς εἴπεσκε νέων ὑπερηνορεόντων·
‘τίς δὲ οἶδεν εἴ κε καὶ αὐτὸς ἵων κοίλης ἐπὶ υηὸς
τῆλε φίλων ἀπόληται ἀλώμενος ὡς περ Ὁδυσσεύς;
οὕτω κεν καὶ μᾶλλον διφέλλειν πόνον ἄμμιν·
κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δὲ αὐτες 335
τούτου μητέρι δοῖμεν ἔχειν ἢδε δὲ τις ὀπυλοι·’

bids Euryclea make provision for his voyage,

‘Ως φάν· δέ δὲ ὑψόροφον θάλαμον κατεβήσετο πατρὸς,
εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἐσθῆς τ’ ἐν χηλοῖσιν ἄλις τ’ εὐώδες ἔλαιον·
ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἔξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ’ Ὁδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δὲ ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλιδες· ἐν δὲ γυνὴ ταμή τυκτας τε καὶ ἡμαρ
ἔσχ’, ἦ πάντ’ ἐφύλασσε νόου πολυϊδρείησιν,
Ἐύρυκλει· Ὡπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

‘Μαῖ’, ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, δῆτις μετὰ τὸν λαρώτατος δὲ σὺ φυλάσσεις, 350.

2. ΟΔΥΣΣΕΙΑΣ Β.

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
διογενῆς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἅπαντας.

ἐν δέ μοι ἄλφιτα χεῦνον ἐνρρᾶφέεσσι δοροῖσιν
εἴκοσι δ' ἔστω μέτρα μυληφάτου ἄλφίτου ἀκτῆς. 355

αὐτὴ δ' οἵη ἵσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ ἀναβῇ κοίτου τε μέδηται.

εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
νόστον πευσόμενος πατρὸς φίλου, ἦν που ἀκούσω. 360

[“]Ως φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ρ' ὀδοφυρομένη ἔπεια πτερόεντα προσηγόρισα.

Τίπτε δέ τοι, φίλε τέκνουν, ἐνὶ φρεσὶ τοῦτο νόημα
ἔπλετο; πῆ δ' ἐθέλεις λέναι πολλὴν ἐπὶ γαῖαν
μοῦνος ἐὼν ἀγαπητός; δ' ὥλετο τηλόθι πάτρης 365
διογενῆς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
οἱ δέ τοι αὐτίκ' λόντι κακὰ φράσσονται ὀπίσσω,

ῶς κε δόλῳ φθίησ, τάδε δ' αὐτοὶ πάντα δάσονται.
ἀλλὰ μέν' αὐθ' ἐπὶ σοῦσι καθήμενος οὐδέ τί σε χρὴ
πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδὲ ἀλάλησθαι. 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
‘θάρσει, μαῖ’, ἐπεὶ οὖ τοι ἀνευ θεοῦ ηδε γε βουλή.
ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
πρὶν γ' ὅτ' ἀν ἐνδεκάτη τε δυωδεκάτη τε γένηται,
ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
ῶς ἀν μὴ κλαίουσα κατὰ χρόα καλὸν λάπτη. 375

[“]Ως ἄρ' ἔφη, γρηγὸς δὲ θεῶν μέγαν ὅρκον ἀπώμιν.
αὐτὰρ ἐπεὶ ρ' ὅμοσέν τε τελεύτησέν τε τὸν ὅρκον,
αὐτίκ' ἐπειτά οἱ οἶνον ἐν ἀμφιφορεύσιν ἄφυσσεν,
ἐν δέ οἱ ἄλφιτα χεῦνεν ἐνρρᾶφέεσσι δοροῖσι· 380
Τηλέμαχος δ' ἐς δώματ' ἵων μηνστῆρσιν ὅμιλει.

2. ΟΔΥΣΣΕΙΑΣ Β.

Athena procures and mans a ship, and they set sail together.

"Ενθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' εἰκυῦα κατὰ πτόλιν φέχετο πάντη,
καὶ ῥα ἐκάστῳ φωτὶ παρισταμένῃ φάτο μῦθον,
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
ἡ δ' αὐτε Φρονίοι Νοήμονα φαῖδιμον νὶὸν
ἥτε ε νῆα θοήν· δ δέ οἱ πρόφρων ὑπέδεκτο.

Δύστετό τ' ἡέλιος σκιόωντό τε πᾶσαι ἀγυιαί·
καὶ τότε νῆα θοὴν ἄλαδ' εἴρυσε, πάντα δ' ἐν αὐτῇ
ὅπλ' ἔτιθει, τά τε νῆες ἐύσσελμοι φορέουσι. 390
στῆσε δ' ἐπ' ἐσχατῆῃ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἀθρόοι ἡγερέθοντο· θεὰ δ' ὕτρυνεν ἔκαστον.

"Ενθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δ' ἵμεναι πρὸς δώματ' Ὁδυσσῆος θείοιο·
ἐνθα μνηστήρεστιν ἐπὶ γλυκὺν ὑπνον ἔχενε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.
οἱ δ' εὔδειν ὕρυνντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
εἴσατ', ἐπεὶ σφισιν ὑπνος ἐπὶ βλεφάροισιν ἔπιπτεν.
αὐτὶς ἀρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἔκπροκαλεσταμένη μεγάρων εὖ ναιεταόντων,
Μέντορι εἶδομένη ἡμὲν δέμας ἥδε καὶ αὐδήν· 400

Τηλέμαχ', ἥδη μέν τοι ἐνκυήμιδες ἑταῖροι
εἴσατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὄρμήν·
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὅδοῖ·"

Ως ἄρα φωνήσασ' ἥγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· δ δ' ἐπειτα μετ' ἵχνια βαῖνε θεοῖο.
αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατήλυθον ἥδε θάλασσαν,
εὑρον ἐπειτ' ἐπὶ θινὶ κάρῃ κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἴς Τηλεμάχοιο·

Δεῦτε, φίλοι, ἡια φερώμεθα· πάντα γὰρ ἥδη 410

2. ΟΔΥΣΣΕΙΑΣ Β.

ἀθρό' ἐνὶ μεγάρῳ μήτηρ δ' ἐμοὶ οὐ τι πέπυσται,
οὐδὲ ἄλλαι δμωαὶ, μία δ' οἴη μῦθον ἀκουσεν.'

⁴¹⁵ Ὡς ἄρα φωνῆσας ἡγήσατο, τοὺς δ' ἄμ' ἔποντο.
οἵ δ' ἄρα πάντα φέροντες ἐνσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ως ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.

ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἥρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς
ἔζετο Τηλέμαχος· τοὺς δὲ πρυμνήσι' ἔλυσαν,
ἄν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῆσι καθίζον.

τοῖσιν δ' ἵκμενον οὐρον ἔει γλαυκῶπις Ἀθήνη,
ἀκραῆ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντοι.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν
ὅπλων ἀπτεσθαι· τοὺς δ' ὀτρύνοντος ἀκουσαν.

ἰστὸν δ' εἰλάτιων κοιλῆς ἔντοσθε μεσόδμης
στῆσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν,
ἔλκον δ' ιστία λευκὰ ἐνστρέπτοισι βοεῦσιν.

ἐπρησεν δ' ἄνεμος μέσον ιστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἵαχε νηὸς Ιούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσοντα κέλευθον.

δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν
στῆσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτηγσιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.
παννυχίη μέν ρ' ἦ γε καὶ ἡῶ πεῖρε κέλευθον.

415

420

425

430

Ο ΔΥΣΣΕΙΑΣ Γ.

Tὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

'Ηέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θυητοῖσι βροτοῦσιν ἐπὶ ζείδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολίεθρον,
ἰξον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ρέζον,
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτη.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστῃ
εἴλατο, καὶ προῦχοντο ἐκάστοθι ἐννέα ταύρους.
εὗθ' οἱ σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρὶ ἔκαιον,
οἱ δ' ιθὺς κατάγοντο, ἵδ' ἰστία νηὸς ἐίσης
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοῖς.
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἡρχε δ' Αθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

'Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς οὐδὲ ἡβαιόν·
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθηαι
πατρὸς, διονούσιν τοιούτους οὐδὲν πάντα.
ἀλλ' ἄγε νῦν ιθὺς κλεί Νέστορος ἵπποδάμοιο·
εἴδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίστεσθαι δέ μιν αὐτὸς, διπλανὸς νημερτέα εἴπη·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπινυμένος ἐστι·'
Τὴν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·

3. ΟΔΥΣΣΕΙΑΣ Γ.

‘Μέντορ, πῶς τ’ ἄρ’ ἵω πῶς τ’ ἄρ προσπτύξομαι αὐτόν;
οὐδέ τί πω μύθοισι πεπείρημαι πυκνοῦσιν·
αἰδὼς δ’ αὖ νέον ἀνδρα γεράτερον ἔξερέεσθαι.’

Τὸν δ’ αὗτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

25

‘Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ δίω
οὖ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

‘Ως ἄρα φωνήσασ’ ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἔχνια βαῖνε θεοῖο.
ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἔδρας,
ἔνθ’ ἄρα Νέστωρ ἥστο σὺν νιάσιν, ἀμφὶ δ’ ἑταῖροι
δαῖτ’ ἐντυνόμενοι κρέα τ’ ὕπτων ἄλλα τ’ ἔπειρον.
οἱ δ’ ὡς οὖν ξείνους ἴδον, ἀθρόοι ἥλθον ἅπαντες,
χερσίν τ’ ἡσπάζοντο καὶ ἔδριάσθαι ἄνωγον.

35

πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἔδρυσεν παρὰ δαιτὶ¹
κώεσιν ἐν μαλακοῖσιν, ἐπὶν ψαμάθοις ἀλίησι,
πάρ τε κασιγνήτῳ Θρασυμήδῃ καὶ πατέρι ω·
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχενε
χρυσείω δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

40

‘Εὔχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἡντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὴν σπείσῃς τε καὶ εὐξεῖαι, ἡ θέμις ἐστὶ,
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἴνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον δίομαι ἀθανάτοισιν
εὔχεσθαι· πάντες δὲ θεῶν χατέοντος’ ἄνθρωποι.
ἄλλα νεώτερός ἐστιν, ὁμηλικίῃ δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλεισον.’

45

‘Ως εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἴνου·
χαῖρε δ’ Ἀθηναίη πεπινυμένῳ ἀνδρὶ δικαίῳ,
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.

50

3. ΟΔΥΣΣΕΙΑΣ Γ.

αὐτίκα δ' εῦχετο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλῦθι, Ποσειδαον γαιήοχε, μηδὲ μεγήρης
ἡμῶν εύχομένοισι τελευτῆσαι τάδε ἔργα. 55

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὅπαζε,
αὐτὰρ ἔπειτ’ ἄλλοισι δίδουν χαρίεσσαν ἀμοιβὴν
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60
οὕνεκα δεῦρ' ἱκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.’

‘Ως ἂρ’ ἔπειτ’ ἡράτο καὶ αὐτὴ πάντα τελεύτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὦς δ' αὐτῶς ἡράτο Ὁδυσσῆος φίλος υἱός.
οἵ δ' ἐπεὶ ὥπτησαν κρέ’ ὑπέρτερα καὶ ἐρύσαντο, 65
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ἄρα μύθων ἥρχε Γερήνιος ἵππότα Νέστωρ.

‘Νῦν δὴ κάλλιον ἔστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνουσ, οἴ τινές εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70
ὦ ξεῖνοι, τίνες ἔστε; πόθεν πλεῖθ’ ὑγρὰ κέλευθα;
ἥ τι κατὰ πρῆξιν ἥ μαψιδῶς ἀλάλησθε,
οἴλι τε ληιστῆρες, ὑπεὶρ ἄλλα, τοί τ’ ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’

Telemachus explains to Nestor the reason of their
journey. ✓

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα
θαρσήσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ, ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἥδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν]. 75

‘Ω Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὅππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.
ἥμεις ἐξ Ἰθάκης ὑπονηίου εἰλήλουνθμεν· 80
πρῆξις δ’ ἥδ’ ἰδίη, οὐ δήμιος, ἦν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,

3. ΟΔΥΣΣΕΙΑΣ Ι.

δίου Ὁδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάξαι.

85

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
πευθόμεθ', ἥχι ἔκαστος ἀπώλετο λυγρὸν ὄλεθρον,
κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
οὐ γάρ τις δύναται σάφα εἰπέμεν ὁππόθ' ὄλωλεν,
εἴθ' ὁ γ' ἐπ' ἡπείρου δάμη ἀνδράσι δυσμενέεσσιν,

90

εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.

τοῦνεκα νῦν τὰ σὰ γούναθ' ἵκανομαι, αἴ κ' ἐθέλησθα
κείνου λυγρὸν ὄλεθρον ἐνισπεῦν, εἴ που δύωπας
δόφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῆθον ἀκουσας
πλαζομένου· περὶ γάρ μιν διζυρὸν τέκε μήτηρ.

95

μηδέ τέ μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
ἄλλ' εὖ μοι κατάλεξον ὅπως ἥντησας δύωπης.

λίστομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὁδυσσεὺς,
ἢ ἔπος ἡέ τι ἔργον ὑποστὰς ἔξετέλεσσε
δήμῳ ἔνι Τρώων, δθι πάσχετε πήματ' Ἀχαιοί·
τῶν νῦν μοι μιῆσαι, καί μοι νημερτὲς ἐνίσπεις.'

100

Nestor recounts the sufferings of the Greeks after the
fall of Troy.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
‘ὦ φίλ', ἔπει μ' ἔμνησας διζύος, ἦν ἐν ἐκείνῳ
δήμῳ ἀνέτλημεν μένος ἀσχετοὶ υἱες Ἀχαιῶν,
ἡμὲν δσα ξὺν τηνὸν ἐπ' ἡροειδέα πόντον
πλαζόμενοι κατὰ ληῆδ', ὅπῃ ἄρξειν Ἀχιλλεὺς,
ἡδ' δσα καὶ περὶ ἀστυ μέγα Πριάμοιο ἀνακτος
μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν δσσοι ἄριστοι.

105

ἔνθα μὲν Αἴας κεῖται Ἀρήιος, ἔνθα δ' Ἀχιλλεὺς,

ἔνθα δὲ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,

110

ἔνθα δ' ἐμὸς φίλος υἱὸς, ἄμα κρατερὸς καὶ ἀμύμων,

Ἀντίλοχος, περὶ μὲν θείειν ταχὺς ἡδὲ μαχητής·

ἄλλα τε πόλλα ἐπὶ τοῖς πάθομεν κακά· τις κεν ἐκεῖνα

3. ΟΔΥΣΣΕΙΑΣ Γ.

πάντα γε μυθήσαιτο καταθυητῶν ἀνθρώπων;
οὐδ' εὶ πεντάετές γε καὶ ἔξαετες παραμίμων
ἔξερέοις ὅσα κεῖθι πάθον κακὰ δῖοι Ἀχαιοί·
πρὸν κεν ἀνηθεὶς σὴν πατρίδα γαῖαν ἵκοιο.
εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.

115

ἔνθ' οὖ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην
ἥθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὁδυσσεὺς
παντοίοισι δόλοισι, πατὴρ τεὸς, εὶ ἐτεόν γε
κείνου ἔκγονός ἐστι· σέβας μ' ἔχει εἰσορόωντα.
ἢ τοι γὰρ μῦθοί γε ἑοικότες, οὐδέ κε φαίης
ἄνδρα νεώτερον ὅδε ἑοικότα μυθήσασθαι.

120

ἔνθ' ἢ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὁδυσσεὺς
οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
ἀλλ' ἔνα θυμὸν ἔχοντε νόῳ καὶ ἐπίφρονι βουλῇ
φραζόμεθ' Ἀργείοισιν ὅπως δχ' ἀριστα γένοιτο.
αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
βῆμεν δ' ἐν νήεστι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
καὶ τότε δῆ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
μῆνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης,

130

ἢ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.

τῷ δὲ καλεσσαμένῳ ἀγορὴν ἐσ πάντας Ἀχαιοὺς,
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐσ ἡέλιον καταδύντα,
οἱ δ' ἡλθον οἶνῳ βεβαρήστες υἱες Ἀχαιῶν,
μῦθον μυθείσθην, τοῦ εἴνεκα λαὸν ἄγειραν.

135

ἔνθ' ἢ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
νόστον μιμηήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' Ἀγαμέμνονι πάμπαν ἔήνδανε· βούλετο γάρ ῥα
λαὸν ἐρυκακέειν, ρέξαι θ' ιερὰς ἐκατόμβας,
ὡς τὸν Ἀθηναίης δεινὸν χόλον ἔξακέσαιτο,

140

145

3. ΟΔΥΣΣΕΙΑΣ Γ.

νήπιος, οὐδὲ τὸ γῆδη, δοὺ πείσεσθαι ἔμελλεν· ✓
οὐ γάρ τ' αἰψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ὡς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
ἔστασαν· οἵ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἥνδανε βουλή. 150
νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὄρμαίνοντες
ἀλλήλοις· ἐπὶ γὰρ Ζεὺς ἥρτυε πῆμα κακοῖο·
ἥῶθεν δ' οἵ μὲν νέας ἐλκομεν εἰς ἄλα δῖαν
κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναικας. ✓

ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
αῦθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἴ δὲ μάλ' ὅκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἵρᾳ θεοῖσιν,
οἴκαδε ίέμενοι· Ζεὺς δ' οὖ πω μῆδετο νόστον, 160
σχέτλιος, ὃς δέ τοι ὁρσε κακὴν ἐπὶ δεύτερον αὗτις.
οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' Ὁδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
αὗτις ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἡρα φέρουντες·
αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέστιν, αἴ μοι ἐποντο, 165
φεῦγον, ἐπεὶ γίγνωσκον δὲ δὴ κακὰ μῆδετο δαίμων.
φεῦγε δὲ Τυδέος νίδος Ἀρήιος, ὁρσε δέ ἑταίρους.
δύψε δὲ δὴ μετὰ νῶι κίε ξανθὸς Μενέλαος,
ἐν Λέσβῳ δέ ἔκιχεν δολιχὸν πλόον ὄρμαίνοντας,
ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
νήσου ἐπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
ἢ ὑπένερθε Χίοιο, παρ' ἡνεμόεντα Μίμαντα.

γῆτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ δέ γ' ἡμῶν
δεῦξε, καὶ ἡνῶγει πέλαγος μέσον εἰς Εῦβοιαν
τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
ῳρτο δέ ἐπὶ λιγὺς οὐρος ἀήμεναι· αἴ δὲ μάλ' ὅκα
ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων
πολλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
τέτρατον ἡμαρ ἔην, δτ' ἐν Ἀργεῃ νῆας ἐίσας 180
Τυδειδεω ἔταροι Διομήδεος ἵπποδάμοιο
ἴστασαν· αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη
οῦρος, ἐπεὶ δὴ πρῶτα θεὸς προέηκεν ἀῆναι.
ὡς ἥλθον, φίλε τέκνου, ἀπευθῆς, οὐδέ τι οἶδα
κείνων, οἵ τ' ἐσάωθεν Ἀχαιῶν οἵ τ' ἀπόλοντο. 185
ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
πεύθομαι, ἦ θέμις ἐστὶ, δαήσεαι, οὐδέ σε κεύσω.
εὗ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσμώρους,
οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαῖδιμος νίὸς,
εὗ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν νίόν. 190
πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἔταίρους,
οἵ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπηύρα.
Ἄτρειδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔόντες,
ὡς τ' ἥλθ' ὡς τ' Αἴγισθος ἐμῆσατο λυγρὸν ὅλεθρον.
ἀλλ' ἦ τοι κεῖνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195
ὡς ἀγαθὸν καὶ παῦδα καταφθιμένοιο λιπέσθαι
ἀνδρὸς, ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφοιῆα,
Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
[καὶ σὺ, φίλος, μάλα γάρ σ' ὁρώ καλόν τε μέγαν τε,
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὗ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·
‘ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
καὶ λίην κεῖνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ^{οἴσουσι} κλέος εὐρὺν καὶ ἐσομένοισι πυθέσθαι.
αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς, 205
οἵ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ δλβον,
πατρί τ' ἐμῷ καὶ ἐμοὶ· νῦν δὲ χρὴ τετλάμεν ἔμπης.' ✓

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἵππότα Νέστωρ 210
'ῶ φίλ', ἐπεὶ δὴ ταῦτα μ' ἀνέμυνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἴνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
εἰπέ μοι ἡὲ ἑκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
ἔχθαιρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ δμφῆ. ✓ 215
τίς δ' οὐδὲ εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθῶν,
ἢ ὅ γε μοῦνος ἐών, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὡς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ῶς τότ' Ὁδυσσῆος περικήδετο κυδαλίμοιο
δῆμῳ ἔνι Τρώων, οὗτι πάσχομεν ἄλγε' Ἀχαιοί – 220
οὐ γάρ πω ἴδον ὕδε θεοὺς ἀναφανδὰ φιλεῦντας
ῶς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη –
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα. 225
'ῶ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι δίω.
λίην γὰρ μέγα εἶπες· ἀγη μ' ἔχει. οὐκ ἀν ἐμοὶ γε
ἐλπομένῳ τὰ γένοιτ', οὐδὲ εἰ θεοὶ ὡς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη.
'Τηλέμαχε, ποῦν σε ἔπος φύγειν ἔρκος ὁδόντων. 230
ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἀν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἥμαρ ἴδεσθαι,
ἢ ἐλθῶν ἀπολέσθαι ἐφέστιος, ως Ἀγαμέμνων
ἄλεθ' ὑπ' Αἴγισθοιο δόλῳ καὶ ἦς ἀλόχοιο. 235
ἀλλ' ἡ τοι θάνατον μὲν ὁμοίοιν οὐδὲ θεοί περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δὴ
μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.'

3. ΟΔΥΣΣΕΙΑΣ Γ.

Nestor describes the murder of Agamemnon.

Τὴν δ' αὐ τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
‘Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοί περ·
κείνω δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἥδη
φράσσαντ’ ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
Νέστορ’, ἐπεὶ περίοιδε δίκας ἥδε φρόνιν ἄλλων·
τρὶς γὰρ δῆ μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν,
ὡς τέ μοι ἀθάνατος ἴνδάλλεται εἰσοράασθαι.

ὦ Νέστορ Νηληιάδη, σὺ δ' ἀληθὲς ἐνίσπες·
πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὅλεθρον
Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείω;
ἢ οὐκ Ἀργεος ἦεν Ἀχαικοῦ, ἀλλά πῃ ἄλλῃ
πλάξετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσήσας κατέπεφνε;

Τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἵππότα Νέστωρ·
‘τοιγάρ ἔγώ τοι, τέκνουν, ἀληθέα πάντ' ἀγορεύσω.
ἢ τοι μὲν τάδε καῦτὸς ὀλεῖαι, ὡς κεν ἐτύχθη,
εἰ ζωόντ’ Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
Ἀτρεΐδης Τροίηθεν ἲών, ξανθὸς Μενέλαος·
τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχεναι,
ἀλλ' ἄρα τόν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
κείμενον ἐν πεδίῳ ἔκὰς Ἀργεος, οὐδέ κέ τίς μιν
κλαῦσεν Ἀχαιαδῶν· μάλα γὰρ μέγα μήσατο ἔργον.
ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
ἡμεθ'. ὃ δ' εὔκηλος μυχῷ Ἀργεος ἵπποβότοιο
πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
ἢ δ' ἢ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς,
δῆτα Κλυταιμνήστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῆσι.
πάρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, φῶ πόλλ' ἐπέτελλεν
Ἀτρεΐδης Τροίηνδε κιὼν εἴρυσθαι ἄκοιτιν.
ἀλλ' ὅτε δῆ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

3. ΟΔΥΣΣΕΙΑΣ Γ.

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐσ νῆσον ἐρήμην 270
 κάλλιπεν οἰωνοῦσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὅνδε δόμονδε.
 πολλὰ δὲ μηρί' ἔκηε θεῶν ίεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, δοῦ ποτε ἐλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἀμα πλέομεν Τροίηθεν ἵόντες,
 Ἀτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἐνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, δος ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνῆσαι, ὁπότε σπερχοίεν ἄελλαι. ✓
 δος δο μὲν ἐνθα κατέσχετ', ἐπειγόμενός περ ὄδοιο,
 ὅφρ' ἐταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
 ἀλλ' ὅτε δὴ καὶ κεῖνος, ἵων ἐπὶ οἴνοπα πόντον
 ἐν νησὶ γλαφυρῆσι, Μαλειάων ὄρος αἰπὺ
 ἵξε θέων, τότε δὴ στυγερὴν ὄδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε
 κύματά τε τροφόεντα πελώρια, ἵσα ὄρεσσιν. 290
 ἐνθα διατμήξας τὰς μὲν Κρήτη ἐπέλασσεν,
 ἥχι Κύδωνες ἐναιον Ἰαρδάνου ἀμφὶ ρέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλα πέτρη
 ἐσχατιῇ Γόρτυνος, ἐν ἡεροειδεῖ πόντῳ,
 ἐνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ρίον ὡθεῖ, 295
 ἐσ Φαιστὸν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει. ✓
 αἱ μὲν ἄρ' ἐνθ' ἥλθον, σπουδῇ δ' ἥλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'. ἀτὰρ τὰς πέντε νέας κυανοπρῷείους
 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ. 300
 δος δο μὲν ἐνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἡλάτο ξὺν νησὶ κατ' ἀλλοθρόους ἀνθρώπους
τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
ἐπτάετες δ' ἥνασσε πολυχρύσοιο Μυκήνης
κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
τῷ δέ οἱ δυδοάτῳ κακὸν ἥλυθε δῖος Ὁρέστης
ἀψ ἀπ' Αθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
ἥ τοι τὸν κτείνας δαίνυν τάφον Ἀργείοισι
μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἴγισθοιο· 310
αὐτῆμαρ δέ οἱ ἥλθε βοὴν ἀγαθὸς Μενέλαιος,
πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἀειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ' ἀλάλησο,
κτήματά τε προλιπῶν ἄνδρας τ' ἐν σοῖσι δόμοισιν
οὗτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
κτήματα δαστάμενοι, σὺ δὲ τηνσίην ὁδὸν ἔλθης.
ἀλλ' ἐς μὲν Μενέλαιον ἐγὼ κέλομαι καὶ ἄνωγα
ἔλθειν· κεῦνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
ἔλθεμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἀελλαι 320
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδὲ οἰωνοὶ
αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
ἀλλ' ἵθι νῦν σὺν νηὶ τε σῆ καὶ σοῖς ἐτάροισιν·
εἰ δ' ἐθέλεις πεζὸς, πάρα τοι δίφρος τε καὶ ἵπποι,
πάρ δέ τοι υἱες ἐμοὶ, οἵ τοι πομπῆς ἔσονται 325
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαιος.
λίστεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπινυμένος ἐστίν·
“Ως ἔφατ’, ἡέλιος δ’ ἄρ’ ἔδυ καὶ ἐπὶ κνέφας ἥλθε.
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

3. ΟΔΥΣΣΕΙΑΣ Γ.

Athena proposes that they should now take their leave.

‘Ω γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οὖν,
ὅφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
σπείσαντες κοίτοιο μεδώμεθα· τοῦτο γὰρ ὥρη.
ἴδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
δηθὰ θεῶν ἐν δαιτὶ θααστέμεν, ἀλλὰ νέεσθαι.’

335

‘Η ρά Διὸς θυγάτηρ, τοὶ δ’ ἔκλυνον αὐδησάσης.
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι·
γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
αὐτὰρ ἐπεὶ σπεῖσάν τ’ ἔπιόν θ’ ὅσον ἡθελε θυμὸς,
δὴ τότ’ Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς
ἄμφω ίέσθην κοιλην ἐπὶ νῆα νέεσθαι.
Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·

340

345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ώς ὑμεῖς παρ’ ἐμεῦ θοὴν ἐπὶ νῆα κίοιτε
ῶς τέ τεν ἦ παρὰ πάμπαν ἀνείμονος ἡὲ πενιχροῦ,
ῳδὸν τι χλαῖναι καὶ ρήγεα πόλλ’ ἐνὶ οἰκῷ,
οὗτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ρήγεα καλά.
οὖθη δὴ τοῦδ’ ἀνδρὸς Ὁδυσσῆος φίλος νίδος
νηὸς ἐπ’ ἵκριόφιν καταλέξεται, ὅφρ’ ἀν ἐγώ γε
ζώω, ἐπειτα δὲ παιδες ἐνὶ μεγάροισι λίπωνται,
ξείνουσι ξεινίζειν, ὃς τίς κ’ ἐμὰ δώμαθ’ ἵκηται.’

350

355

Τὸν δ’ αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὔτως.
ἄλλ’ οὐτος μὲν νῦν σοι ἄμ’ ἔψεται, ὅφρα κεν εῦδη

3. ΟΔΥΣΣΕΙΑΣ Γ.

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν
εἶμ', ἵνα θαρσύνω θ' ἔτάρους εἴπω τε τε ἔκαστα.
οἷος γὰρ μετὰ τοῖσι γεραίτερος εὔχομαι εἶναι·
οἱ δ' ἄλλοι φιλότητι νεώτεροι ἀνδρες ἔπονται,
πάντες δυηλική μεγαθύμου Τηλεμάχοιο.

ἐνθα κε λεξαίμην κοίλη παρὰ νηὶ μελαίνῃ
νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους
εἶμ', ἔνθα χρεῖός μοι δφέλλεται, οὐ τι νέον γε,
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετο δῶμα,
πέμψον σὺν δίφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,
οἱ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.³⁷⁰

360

365

370

Athena vanishes; Nestor vows her an offering.

*Ως ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
φήνη εἰδομένη· θάμβος δ' ἔλε πάντας ἴδοντας,
θαύμαζεν δ' ὁ γεραιός, δπως ἵδεν δφθαλμοῖσι·
Τηλεμάχον δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἐκ τ' δνόμαζεν·

*Ω φίλος, οὐ σε ἔολπα κακὸν καὶ ἄναλκιν ἔσεσθαι,
εἰ δὴ τοι νέω ὥδε θεοὶ πομπῆς ἔπονται.³⁷⁶
οὐ μὲν γάρ τις ὅδ' ἄλλος Ὁλύμπια δώματ' ἔχόντων,
ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
ἥ τοι καὶ πατέρ' ἔσθλὸν ἐν Ἀργείοισιν ἐτίμα.
ἀλλὰ, ἄνασσ', Ἰληθι, δίδωθι δέ μοι κλέος ἔσθλὸν,
αὐτῷ καὶ παίδεσσι καὶ αἰδοίῃ παρακοίτι·
σοὶ δ' αὖ ἐγὼ ρέξω βοῦν ἦνιν εὐρυμέτωπον,
ἀδμήτην, ἦν οὖ πω ὑπὸ ζυγὸν ἦγαγεν ἀνήρ·
τήν τοι ἐγὼ ρέξω χρυσὸν κέρασιν περιχεύας.'

*Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
τοῖσιν δ' ἡγεμόνευε Γερήνιος ἵππότα Νέστωρ,
νίάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
ἄλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῦ ἄνακτος,
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,

386

3. ΟΔΥΣΣΕΙΑΣ Γ.

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέραστεν
οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ῶιξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ δὲ γέρων κρητῆρα κεράστατο, πολλὰ δὲ Ἀθήνῃ
εὗχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἥθελε θυμὸς, 395
οἱ μὲν κακείοντες ἔβαν οἰκόνδε ἔκαστος,
τὸν δὲ αὐτοῦ κοίμησε Γερήνιος ἵππότα Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὁδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν, ὑπὲρ αἰθούσῃ ἐριδούπῳ,
πὰρ δὲ ἄρα ἐνυμμελίην Πεισίστρατον, ὅρχαμον ἀνδρῶν, 400
ὅς οἱ ἔτ' ἥιθεος παῖδων ἦν ἐν μεγάροισιν.
αὐτὸς δὲ αὖτε καθεῦδε μυχῷ δόμου νύψηλοῖο,
τῷ δὲ ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

“Ημος δὲ ἡριγένεια φάνη ροδοδάκτυλος Ἡώς,
ὤρνυτ’ ἄρα ἐξ εὐνῆφι Γερήνιος ἵππότα Νέστωρ, 405
ἐκ δὲ ἐλθὼν κατ’ ἄρα ἔζετ’ ἐπὶ ξεστοῖσι λίθοισιν,
οἵ οἱ ἔσαν προπάροιθε θυράων νύψηλάων
λευκοὶ, ἀποστήλβοντες ἀλείφατος· οἵσι ἔπι μὲν πρὶν
Νηλεὺς θεόσκεν, θεόφιν μήστωρ ἀτάλαυτος·
ἀλλ’ ὁ μὲν ἥδη κηρὶ δαμεὶς Ἀϊδόσδε βεβήκει, 410
Νέστωρ αὖ τότ’ ἐφῖζε Γερήνιος, οὐρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δὲ υἱες ἀολλέες ἥγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ’ Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δὲ ἔπειθ’ ἔκτος Πεισίστρατος ἥλυθεν ἥρως, 415
πὰρ δὲ ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
τοῖσι δὲ μύθων ἥρχε Γερήνιος ἵππότα Νέστωρ.”

‘Καρπαλίμως μοι, τέκνα φίλα, κρητήνατ’ ἐέλδωρ,
ὅφρ’ ή τοι πρώτιστα θεῶν ίλάσσομ’ Ἀθήνην,

3. ΟΔΥΣΣΕΙΑΣ Γ.

η̄ μοι ἐναργὴς ἥλθε θεοῦ ἐς δαῖτα θάλειαν.

420

ἀλλ' ἄγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἵτω, ὅφρα τάχιστα
ἔλθησιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνήρ·

εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
πάντας ἵων ἐτάρους ἀγέτω, λιπέτω δὲ δύ' οἴους·

εἰς δ' αὖ χρυσοχόον Λαέρκεα δεῦρο κελέσθω
ἥλθεν, ὅφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.

οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἴσω
δμωῆσιν κατὰ δώματ' ἀγακλυντὰ δαῖτα πένεσθαι,
ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ·?

“Ως ἔφαθ’, οἱ δ’ ἄρα πάντες ἐποίπνυον. ἥλθε μὲν ἄρ
βοῦς

430

ἐκ πεδίου, ἥλθον δὲ θοῆς παρὰ νηὸς ἔστησ

Τηλεμάχου ἔταροι μεγαλήτορος, ἥλθε δὲ χαλκεὺς
ὅπλ’ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
ἄκμονά τε σφῦράν τ’ εὐποίητόν τε πυράγρην,
οἰσίν τε χρυσὸν εἰργάζετο· ἥλθε δ’ Ἀθήνη

435

ἱρῶν ἀντιόωσα. γέρων δ’ ἱππηλάτα Νέστωρ

χρυσὸν ἔδωχ· ὁ δ’ ἐπειτα βοὸς κέρασιν περίχευεν

ἀσκήσας, ἵν’ ἄγαλμα θεὰ κεχάροιτο ἴδοῦσα.

βοῦν δ’ ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.

χέρνιβα δέ σφ’ Ἀρητος ἐν ἀνθεμόεντι λέβητι

440

ἥλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ’ ἔχεν οὐλᾶς

ἐν κανέῳ· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
δξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.

Περσεὺς δ’ ἀμνίον εἶχε· γέρων δ’ ἱππηλάτα Νέστωρ

χέρνιβά τ’ οὐλοχύτας τε κατήρχετο, πολλὰ δ’ Ἀθήνη 445

εὔχετ’ ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ρ’ εὗξαντο καὶ οὐλοχύτας προβάλοντο,
αὐτίκα Νέστορος οὐδός, ὑπέρθυμος Θρασυμήδης,

ἥλασεν ἄγχι στάς· πέλεκυς δ’ ἀπέκοψε τένοντας
αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ’ ὀλόνξαν

450

3. ΟΔΥΣΣΕΙΑΣ Γ.

θυγατέρες τε ννοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὅρχαμος ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαν αἵμα ρύη, λίπε δ' ὀστέα θυμὸς, 455
 αἷψ' ἄρα μιν διέχεναν, ἀφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατά τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὡμοθέτησαν.
 καὶ μὲν δ' ἐπὶ σχίζῃς δὲ γέρων, ἐπὶ δὲ αἴθοπα οἶνον
 λεῦβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτων δὲ ἀκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
 Νέστορος ὄπλοτάτη θυγάτηρ Νηληιάδαο. 465
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαῖῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,
 ἐκ δὲ ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὅμοῖος·
 πᾶρ δὲ γε Νέστορ' ἵων κατ' ἄρ' ἔζετο, ποιμένι λαῶν.

Οἱ δὲ ἐπεὶ ὥπτησαν κρέας ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθες ἔζόμενοι· ἐπὶ δὲ ἀνέρες ἐσθλοὶ ὅροντο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἥρχε Γερήνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἐμοὶ, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξαθ’ ψῆφον ἄρματ’ ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

‘Ως ἔφαθ’, οἱ δὲ ἄρα τοῦ μάλα μὲν κλύον ἡδὲ ἐπίθοντο,
 καρπαλίμως δὲ ἔξευξαν ψῆφον ἄρμασιν ὡκέας ἵππους.
 ἐν δὲ γυνὴ ταμίη σῆτον καὶ οἶνον ἔθηκεν
 ὅψα τε, οἴα ἔδουσι διοτρεφέες βασιλῆς. 480

3. ΟΔΥΣΣΕΙΑΣ Γ.

ἀν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 πάρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὅρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκουτε πετέσθην
 ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺν πτολίεθρον.
 οἱ δὲ πανημέριοι σεῦον ζυγὸν ἀμφὶς ἔχοντες.

485

Δύσετό τ' ἡέλιος σκιόωντό τε πᾶσαι ἀγνιαί·
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 νίέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἔνθα δὲ νύκτ' ἄεσταν, ὁ δὲ τοῖς πάρ ξείνια θῆκεν.

490

Ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,
 ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἄρματα ποικίλα ἔβαινον·
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου]
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκουτε πετέσθην.
 Ιξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα
 ἡνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὥκεες ἵπποι.
 δύσετό τ' ἡέλιος σκιόωντό τε πᾶσαι ἀγνιαί.

495

Ο ΔΥΣΣΕΙΑΣ Δ.

Tὰ ἐν Λακεδαιμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἵξον κοίλην Λακεδαιμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
νίέος ἡδὲ θυγατρὸς ἀμύμονος φῖ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ρῆξήνορος νίέι πέμπεν· 5
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἔξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἵτιν ἄναστεν.
νίέι δὲ Σπάρτηθεν Ἀλέκτορος ἥγετο κούρην, 10
ὅς οἱ τηλύγετο γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
Ἐρμιόνην, ἦ εἶδος ἔχε χρυσέης Ἀφροδίτης.
“Ως οἱ μὲν δαίνυντο καθ' ὑψερεφὲς μέγα δῶμα 15
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἔξάρχοντος ἐδίνευον κατὰ μέσσους.

Τὰ δ' αὗτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,
Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς νίὸς,

4. ΟΔΥΣΣΕΙΑΣ Δ.

στῆσαν· ὁ δὲ προμολὼν ἴδετο κρείων 'Ετεωνεὺς,
δτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
ἀγχοῦ δ' ἰστάμενος ἐπεια πτερόεντα προσηγύδα·

25

'Ξείνω δή τινε τώδε, διοτρεφὲς ὁ Μενέλαε,
ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.
ἀλλ' εἴπ' ἡ σφωιν καταλύσομεν ὠκέας ἵππους,
ἢ ἄλλον πέμπωμεν ἵκανέμεν, ὃς κε φιλήσῃ?'

Τὸν δὲ μέγ' ὁχθήσας προσέφη ξανθὸς Μενέλαος·
'οὐ μὲν νήπιος ἥσθα, Βοηθοίδη 'Ετεωνεῦ,
τὸ πρίν· ἀτὰρ μὲν νῦν γε πάις ὡς νήπια βάζεις.
ἢ μὲν δὴ νῷι ξεινήια πολλὰ φαγόντε
ἄλλων ἀνθρώπων δεῦρ' ἱκόμεθ', αἱ κέ ποθι Ζεὺς
ἐξοπίσω περ παύσῃ διξύος. ἀλλὰ λύ' ἵππους
ξείνωι, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.'

35

'Ως φάθ', ὁ δὲ μεγάροιο διέσυντο, κέκλετο δ' ἄλλους
δτρηροὺς θεράποντας ἄμια σπέσθαι ἑοῖ αὐτῷ.
οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἴδρωοντας,
καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππεῖσι κάπησι,
πὰρ δ' ἔβαλον ζειὰς, ἀνὰ δὲ κρῖ λευκὸν ἐμιξαν,
ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἴδοντες
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

40

ῶς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης
δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
αὐτὰρ ἐπεὶ τάρπησαν ὄρώμενοι δφθαλμοῖσιν,
ἔς ρ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο. ✓
τοὺς δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίφ,
ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἡδὲ χιτῶνας,
ἔς ρα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχενε φέρουσα
καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,

45

50

4. ΟΔΥΣΣΕΙΑΣ Δ.

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,

εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.

55

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]

τὰ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ’ ἄπτεσθον· καὶ χαίρετον. αὐτὰρ ἔπειτα
δείπνου πασσαμένω εἰρησόμεθ’ οὖ τινές ἐστον
ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκήων,
ἀλλ’ ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλήων
σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.’

‘Ως φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίόνα θῆκεν
ὅπτ’ ἐν χερσὶν ἐλὼν, τά ρά οἱ γέρα πάρθεσαν αὐτῷ.
οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῦμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος νιὸν,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ’ οἱ ἄλλοι.’

65

70

Telemachus admires the beauties of the palace.

‘Φράξεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ,
χαλκοῦ τε στεροπὴν κὰδ δώματα ἡχήεντα,
χρυσοῦ τ’ ἥλεκτρον τε καὶ ἀργύρου ἥδ’ ἐλέφαντος.
Ζηνός που τοιήδε γ’ Ὁλυμπίουν ἔνδοθεν αὐλὴ,
δσσα τάδ’ ἀσπετα πολλά· σέβας μ’ ἔχει εἰσορόωντα.’

75

Τοῦ δ’ ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
καὶ σφεας φωνήσας ἔπεια πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

‘Τέκνα φίλ’, ή τοι Ζηνὶ βροτῶν οὐκ ἀν τις ἐρίζοι·
ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ’ ἔασιν·
ἀνδρῶν δ’ ἦ κέν τις μοι ἐρίσσεται, ηὲ καὶ οὐκὶ,

✓

80

4. ΟΔΥΣΣΕΙΑΣ Δ.

κτήμασιν. ἡ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
ἡγαγόμην ἐν νηυσὶ καὶ δύδοάτῳ ἔτει ἥλθον·
Κύπρου Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
Αἰθίοπάς θ' ικόμην καὶ Σιδονίους καὶ Ἐρεμβοὺς
καὶ Λιβύην, ἵνα τὸ ἄρνες ἄφαρ κεραὸι τελέθουσι. 85
τρὶς γὰρ τίκτει μῆλα τελεσφόρους εἰς ἐνιαυτόν.
Ἐνθα μὲν οὕτε ἄναξ ἐπιδευῆς οὕτε τι ποιμὴν
τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῦ γάλακτος,
ἀλλ' αἱὲν παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
Ἶος. ἐγὼ περὶ κεῦνα πολὺν βίοτον συναγείρων 90
ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἐπεφυε
λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
ὡς οὖ τοι χαίρων τοῦτον κτεάτεσσιν ἀνάσσω.
καὶ πατέρων τάδε μέλλετ' ἀκούεμεν, οὐ τινες ὑμῖν
εἰσὶν, ἐπεὶ μάλα πόλλ' ἐπαθον, καὶ ἀπώλεσα οἴκουν 95
εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
ῶν ὕφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
ναίειν, οἵ δ' ἀνδρες σόοι ἔμμεναι, οἱ τότ' ὅλοντο
Τροίην ἐν εὐρείῃ, ἐκὰς Ἀργεος ἴπποβότοιο.
ἀλλ' ἔμπης πάντας μὲν ὁδυρόμενος καὶ ἀχεύων 100
πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
ἄλλοτε μέν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὗτε
πανόμαι· αἰψηρὸς δὲ κόρος κρυεροῦ γόοιο.
τῶν πάντων οὐ τόσον δδύρομαι, ἀχνύμενός περ,
ὡς ἐνδεις, δις τέ μοι ὑπνον ἀπεχθαίρει καὶ ἐδωδὴν 105
μνωομένῳ, ἐπεὶ οὖ τις Ἀχαιῶν τόσος' ἐμόγησεν
ὅσσος' Ὁδυσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν
αὐτῷ κήδει ἐσεσθαι, ἐμοὶ δ' ἄχος αἱὲν ἄλαστον
κείνου, δπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἔδμεν,
ζώει ὃ γ' ή τέθηκεν. δδύρονταλ νύ που αὐτὸν 110
Λαέρτης θ' δι γέρων καὶ ἐχέφρων Πηνελόπεια
Τηλέμαχός θ', διν ἐλειπει νέον γεγαῶτ' ἐνὶ οἴκῳ?

4. ΟΔΤΣΣΕΙΑΣ Δ.

which makes Telemachus weep.

“Ως φάτο, τῷ δ’ ἄρα πατρὸς ὑφ’ Ἰμερον ὥρσε γόοιο,
δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαιναν πορφυρέην ἄντ’ ὀφθαλμοῦν ἀνασχὼν 115
ἀμφοτέρησιν χερσί. νόησε δέ μιν Μενέλαος,
μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἡέ μιν αὐτὸν πατρὸς ἐάσειε μηνσθῆναι,
ἡ πρῶτ’ ἔξερέοιτο ἔκαστά τε πειρήσαιτο.

Helen notices how like Telemachus is to Odysseus.

Ἐλος δ ταῦθ’ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 120
ἐκ δ’ Ἐλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἥλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυνᾶ.
τῇ δ’ ἄρ’ ἄμ’ Ἀδρήστῃ κλισίνη εὔτυκτον ἔθηκεν,
Ἀλκίππῃ δὲ τάπητα φέρεν μαλακοῦ ἔριοιο, 125
Φυλὸ δ’ ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν
Ἀλκάνδρῃ, Πολύβοιο δάμαρ, δς ἔναι ἐνὶ Θήβῃς
Αἴγυπτίης, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται.
δς Μενελάῳ δῶκε δύ’ ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.

χωρὶς δ’ αὐθ’ Ἐλένη ἄλοχος πόρε κάλλιμα δῶρα· 130
χρυσέην τ’ ἥλακάτην τάλαρόν θ’ ὑπόκυκλον ὅπασσεν
ἀργύρεον, χρυσῷ δ’ ἐπὶ χείλεα κεκράντο.
τόν ρά οἱ ἀμφίπολος Φυλὸ παρέθηκε φέρουσα
νήματος ἀσκητοῦ βεβυσμένον· αὐτὰρ ἐπ’ αὐτῷ
ἥλακάτη τετάνυστο ἴοδνεφὲς εἶρος ἔχουσα. 135
ἔζετο δ’ ἐν κλισμῷ, ὑπὸ δὲ θρῆνυς ποσὶν ἡεν.
αὐτίκα δ’ ἡ γ’ ἔπεισσι πόσιν ἐρέεινεν ἔκαστα·

‘”Ιδμεν δὴ, Μενέλαε διοτρεφὲς, οἱ τινες οἵδε
ἀνδρῶν εὐχετόωνται ἵκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἡ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινά φημι ἐοικότα ὁδε ἰδέσθαι

4. ΟΔΥΣΣΕΙΑΣ Δ.

οὗτ' ἄνδρ' οὔτε γυναικα, σέβας μ' ἔχει εἰσορόωσαν,
ώς δδ' Ὁδυσσῆος μεγαλήτορος νῦν ἔοικε,
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
κεῖνος ἀνὴρ, δτ' ἐμεῦ κυνώπιδος εὗνεκ' Ἀχαιοὶ 145
ἥλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν δρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
‘οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ώς σὺ ἔίσκεις·
κείνου γὰρ τοιοῦτε πόδες τοιαῖδε τε χεῖρες
δόφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται. 150
καὶ νῦν ἡ τοι ἐγὼ μεμνημένος ἀμφ' Ὁδυσσῆι
μυθεόμην, δσα κεῖνος διξύσας ἐμόγησεν
ἀμφ' ἐμοὶ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἶθε,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῦν ἀνασχών.’

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα· 155
‘Ατρεΐδῃ Μενέλαιε διοτρεφὲς, ὄρχαμε λαῶν,
κείνου μέν τοι δδ' νίδος ἐτήτυμον, ώς ἀγορεύεις·
ἄλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
ῳδὸς ἐλθὼν τὸ πρῶτον ἐπεισβολὰς ἀναφαίνειν
ἄντα σέθεν, τοῦ νῷ θεοῦ ως τερπόμεθ' αὐδῆ. 160
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἵππότα Νέστωρ
τῷ ἀμα πομπὸν ἐπεσθαι· ἐέλδετο γάρ σε ἰδέσθαι,
ὅφρα οἱ ἡ τι ἔπος ὑποθήσεαι ἡέ τι ἔργον.
πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
ἐν μεγάροις, φ μὴ ἄλλοι ἀοστητῆρες ἔωσιν, 165
ώς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
εἴσ' οἵ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.’

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
‘ὦ πόποι, ἡ μάλα δὴ φίλου ἀνέρος νίδον ἐμὸν δῶ

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ἴκεθ', δις εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους' 170

καὶ μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
Ἄργείων, εἰ νῶιν ὑπεὶρ ἀλλα νόστον ἔδωκε

νησὶ θοῆσι γενέσθαι Ὀλύμπιος εὐρύοπα Ζεύς.

καὶ κέ οἱ Ἄργεῖ νάσσα πόλιν καὶ δώματ' ἔτενξα,
ἐξ Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φ 175

καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἔξαλαπάξας,

αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

καὶ κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,

πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180

ἄλλὰ τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτὸς,

δις κεῦνον δύστημον ἀνόστιμον οἶνον ἔθηκεν.'

'Ως φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὕρσε γόοιο.

κλαῖε μὲν Ἄργείη Ἐλένη, Διὸς ἐκγεγανῖα,

κλαῖε δὲ Τηλέμαχός τε καὶ Ἄτρειδης Μενέλαος,
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὅστε' 185

μιήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,

τόν ρ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς νιός.

τοῦ δὲ γ' ἐπιμησθεὶς ἔπεια πτερόεντ' ἀγόρευεν'

'Ἄτρειδη, περὶ μέν σε βροτῶν πεπινμένον εἶναι 190

Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμησαΐμεθα σεῖο

οἰσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,

καὶ νῦν, εἰ τέ που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγώ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἄλλὰ καὶ Ἡὼς

ἔσσεται ἥριγένεια· νεμεσσῶμαί γε μὲν οὐδὲν

κλαίειν δις κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.

τοῦτό νυν καὶ γέρας οἶνον διενροῦσι βροτοῖσι,

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.

καὶ γὰρ ἐμὸς τέθυηκεν ἀδελφεὸς, οὐ τι κάκιστος

Ἄργείων· μέλλεις δὲ σὺ ἴδμεναι· οὐ γὰρ ἐγώ γε
ἥντησ' οὐδὲ ἴδον· περὶ δὲ ἄλλων φασὶ γενέσθαι

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4. ΟΔΥΣΣΕΙΑΣ Δ.

‘Αντίλοχον, περὶ μὲν θείειν ταχὺν ἥδε μαχητήν.’

Τὸν δ’ ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

‘ὦ φίλ’, ἐπεὶ τόσα εἶπες ὅσ’ ἀν πεπυνυμένος ἀνὴρ
εἴποι καὶ ρέξειε, καὶ ὃς προγενέστερος εἴη·

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τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπυνυμένα βάζεις.

ῥεῖα δ’ ἀρίγνωτος γόνος ἀνέρος ω̄ τε Κρονίων

ὅλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὡς νῦν Νέστορι δῶκε διαμπερὲς ἡματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν,

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νύέας αὖ πινυτούς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,

δόρπον δ’ ἔξαυτις μηησώμεθα, χερσὶ δ’ ἐφ’ ὕδωρ

χεινάντων. μῆθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαιεπέμεν ἀλλήλοισιν?·

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‘Ως ἔφατ’, ’Ασφαλίων δ’ ἄρ’ ὕδωρ ἐπὶ χεῖρας ἔχενεν,
ὅτρηρὸς Θεράπων Μενελάου κυδαλίμοιο.

οἵ δ’ ἐπ’ ὄνείαθ’ ἐτοῦμα προκείμενα χεῖρας ἵαλλον.

Helen mixes an opiate in the wine,

‘Ενθ’ αὐτ’ ἄλλ’ ἐνόησ’ ‘Ελένη Διὸς ἐκγεγαυῖα·

αὐτίκ’ ἄρ’ εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινοι,
νηπενθέσ τ’ ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

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ὅς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκου παρειῶν,

οὐδ’ εἴ οἱ κατατεθναίη μήτηρ τε πατήρ τε,

οὐδ’ εἴ οἱ προπάροιθεν ἀδελφεὸν ἦ φίλον οἰὸν

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χαλκῷ δηιόψεν, ὃ δ’ ὀφθαλμοῖσιν ὁρῶτο.

τοῦα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,

ἐσθλὰ, τά οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἰγυπτίη, τῇ πλεῖστα φέρει ζείδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ

λυγρά·

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ἱητρὸς δὲ ἔκαστος ἐπιστάμενος περὶ πάντων
ἀνθρώπων· η̄ γὰρ Παιήονός εἰσι γενέθλης.
αὐτὰρ ἐπεὶ ρ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἔξαντις μύθοισιν ἀμειβομένη προσέειπεν·

‘Ατρεΐδῃ Μενέλᾳε διοτρεφὲς ηδὲ καὶ οἴδε
ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἄπαντα·
η̄ τοι νῦν δαίνυνθε καθήμενοι ἐν μεγάροισι
καὶ μύθοισι τέρπεσθε· ἔοικότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240
ὅστοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
ἄλλ' οἶν τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοί.
αὐτὸν μιν πληγῆσιν ἀεικελήσι δαμάσσας, 245
σπεῖρα κάκ' ἀμφ' ὥμοισι βαλῶν, οἰκῇ ἔοικὼς,
ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρυάγνιαν·
ἄλλῳ δ' αὐτὸν φωτὶ κατακρύπτων ἥισκε
δέκτη, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
τῷ ἵκελος κατέδυν Τρώων πόλιν, οἵ δ' ἀβάκησαν
πάντες· ἐγὼ δέ μιν οἴη ἀνέγνων τοῖον ἔόντα, 250
καὶ μιν ἀνηρώτων· δ' δὲ κερδοσύνῃ ἀλέεινεν.
ἄλλ' ὅτε δή μιν ἐγὼ λόεον καὶ χρῖον ἐλαῖω,
ἀμφὶ δὲ εἴματα ἔσσα, καὶ ὥμοσα καρτερὸν ὅρκον
μὴ μὲν πρὶν Ὀδυσσῆα μετὰ Τρώεσσ' ἀναφῆναι,
πρὶν γε τὸν ἐς νῆάς τε θοὰς κλισίας τ' ἀφικέσθαι, 255
καὶ τότε δή μοι πάντα νόον κατέλεξεν Ἀχαιῶν.
πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
ἥλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἥγαγε πολλήν.
ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
χαῖρ', ἐπεὶ ἦδη μοι κραδίη τέτραπτο νέεσθαι 260

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἀψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη
δῶχ', ὅτε μ' ἥγαγε κεῦσε φίλης ἀπὸ πατρίδος αἴης,
παῖδά τ' ἐμὴν νοσφισταμένην θάλαμόν τε πόσιν τε
οὐ τευ δευόμενον, οὔτ' ἀρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος²⁶⁵
‘ ναὶ δὴ ταῦτα γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
ἥδη μὲν πολέων ἐδάην βουλήν τε νόον τε
ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
ἄλλ' οὐ πω τοιοῦτον ἐγὼν ἵδον διθαλμοῖσιν
οἶον Ὁδυσσῆος ταλασίφρονος ἐσκε φίλον κῆρ. ²⁷⁰
οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
ἴππῳ ἔνι ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
Ἄργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἥλθες ἔπειτα σὺ κεῖσε· κελευσέμεναι δέ σ' ἔμελλε
δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὁρέξαι. ²⁷⁵
καὶ τοι Δηίφοβος θεοείκελος ἔσπετ' ίούσῃ.
τρὶς δὲ περίστειξας κοῦλον λόχον ἀμφαφόωσα,
ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
πάντων Ἀργείων φωνὴν ἵσκουσ' ἀλόχοισιν.
αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὁδυσσεὺς ²⁸⁰
ἥμενοι ἐν μέσσοισιν ἀκούσαμεν ὡς ἐβόησας.
νῶι μὲν ἀμφοτέρω μενεήναμεν ὁρμηθέντε
ἡ ἔξελθέμεναι, ἡ ἐνδοθεν αἷψ' ὑπακοῦσαι·
ἄλλ' Ὁδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἰεμένω περ.
[ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἱες Ἀχαιῶν, ²⁸⁵
‘Αντικλος δὲ σέ γ' δῖος ἀμείψασθαι ἐπέεσσιν
ἥθελεν· ἄλλ' Ὁδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε
νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς,
τόφρα δ' ἔχ' ὅφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]’
Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα. ²⁹⁰

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‘Ατρείδη Μενέλαε διοτρεφὲς, ὅρχαμε λαῶν,
ἄλγιον· οὐ γάρ οὖ τι τά γ’ ἥρκεσε λυγρὸν ὄλεθρον,
οὐδ’ εἴ οἱ κραδίη γε σιδηρέη ἔνδοθεν ἦεν.
ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὅφρα καὶ ἥδη
ῦπνῳ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντες.’

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“Ως ἔφατ’, Ἀργείη δ’ Ἐλένη δμωῆσι κέλευσε
δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ρήγεα καλὰ
πορφύρέ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἱ δ’ ἵσταν ἐκ μεγάροιο δάος μετὰ χερσὸν ἔχουσαι, 300
δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
Τηλέμαχός θ’ ἥρως καὶ Νέστορος ἀγλαὸς νῖός·
‘Ατρείδης δὲ καθεῦδε μυχῷ δόμου νψηλοῖο,
πᾶρ δ’ Ἐλένη τανύπεπλος ἐλέξατο, δῖα γυναικῶν.

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Next day Telemachus tells Menelaus his troubles and
asks for his guidance.

“Ημος δ’ ἥριγένεια φάνη ρόδοδάκτυλος Ἡὼς,
ῶρνυτ’ ἄρ’ ἔξ εὐνῆφι βοὴν ἀγαθὸς Μενέλαος
εἴματα ἐστάμενος, περὶ δὲ ξίφος δξὺ θέτ’ ὕμῳ,
ποσὶ δ’ ὑπὸ λιπαροῦσιν ἐδήσατο καλὰ πέδιλα,
βῆ δ’ ἤμεν ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἀντην, 310
Τηλεμάχῳ δὲ παρῆζεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·

‘Τίπτε δέ σε χρειώ δεῦρ’ ἥγαγε, Τηλέμαχ’ ἥρως,
ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
δήμιον, η ἴδιον; τόδε μοι νημερτὲς ἐνίσπεις.’

Τὸν δ’ αὖ Τηλέμαχος πεπινυμένος ἀντίον ηῦδα· 315
‘Ατρείδη Μενέλαε διοτρεφὲς, ὅρχαμε λαῶν,
ἥλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.
ἐσθίεταί μοι οἶκος, δλωλε δὲ πίονα ἔργα,
δυσμενέων δ’ ἀνδρῶν πλεῖος δόμος, οἵ τέ μοι αἰεὶ

4. ΟΔΥΣΣΕΙΑΣ Δ.

μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς, 320
 μητρὸς ἐμῆς μηηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἵκανομαι, αἴ κ' ἐθέλησθα
 κείνου λυγρὸν ὅλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὁφθαλμοῖσι τεοῖσι, ἦ ἄλλου μῦθον ἀκουσας
 πλαζομένου· περὶ γάρ μιν διξυρὸν τέκε μήτηρ. 325
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἄλλ' εὖ μοι κατάλεξον ὅπως ἡντησας ὀπωπῆς.
 λίσσομαι, εἴποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὁδυσσεὺς,
 ἷ ἔπος ἡέ τι ἔργον ὑποστὰς ἔξετέλεσσε
 δήμῳ ἔνι Τρώων, ὅθι πάσχετε πήματ' Ἀχαιοῖ· 330
 τῶν νῦν μοι μιησαι, καὶ μοι νημερτὲς ἐνίσπεις.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθῆσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἥθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἔοντες.
 ὡς δ' ὅπότ' ἐν ξυλόχῳ ἔλαφος κρατεροῦ λέοντος 335
 νεθροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κυημοὺς ἔξερέησι καὶ ἄγκεα ποιήεντα
 βοσκομένη, δὸς δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
 ὡς Ὁδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αὐτὸν γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλον,
 τοῖος ἐὼν οἰός ποτ' ἐνκτιμένη ἐνὶ Λέσβῳ
 ἔξεριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστὰς,
 καὸδ δ' ἔβαλε κρατερῷς, κεχάροντο δὲ πάντες Ἀχαιοῖ,
 τοῖος ἐὼν μιηστῆρσιν ὅμιλήσειεν Ὁδυσσεύς· 345
 πάντες κ' ὡκύμοροί τε γενούσατο πικρόγαμοί τε.
 ταῦτα δ' ἂ μ' εἰρωτᾶς καὶ λίσσεαι, οὐκ ἀν ἐγώ γε
 ἄλλα παρέξ εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἄλλὰ τὰ μέν μοι ἔειπε γέρων ἀλιος νημερτῆς,

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τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὖ σφιν ἔρεξα τεληέσσας ἑκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐι κικλήσκουσι, 355
τόσον ἀνευθ' ὅσσον τε πανημερίη γλαφυρὴ νῆσος
ἥνυσεν, ἢ λιγὸς οὔρος ἐπιπνείησιν ὅπισθεν·

ἐν δὲ λιμὴν εὔορμος, ὅθεν τ' ἀπὸ νῆσος ἐίσας

ἐς πόντον βάλλονται, ἀφυσσάμενοι μέλαιναν ὕδωρ.

ἔνθα μ' ἐείκοσιν ἥματ' ἔχον θεοὶ, οὐδέ ποτ' οὔροι 360
πνείοντες φαίνονθ' ἀλιαέες, οἵ δά τε νηῶν
πομπῆς γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.

καί νῦ κεν ἡια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,
εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,

Πρωτέος ἴφθίμου θυγάτηρ, ἀλίοιο γέροντος,

365

Εἰδοθέητο τῇ γάρ ρᾳ μάλιστά γε θυμὸν ὅρινα,

ἢ μ' οἴω ἔρροντι συνήντετο νόσφιν ἐταίρων·

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἱχθυάσκον

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἡ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε·

370

νήπιός εἰς, ὃ ξεῖνε, λίην τόσον ἡδὲ χαλίφρων,

ἥε ἐκῶν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων;

ώς δὴ δήθ' ἐνὶ νῆσῳ ἐρύκεαι, οὐδέ τι τέκμωρ

εὑρέμεναι δύνασαι, μινύθει δέ τοι ἡτορ ἐταίρων.

ώς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον

375

ἐκ μέν τοι ἐρέω, ἢ τις σύ πέρ ἐσσι θεάων,

ώς ἐγὼ οὖ τι ἐκῶν κατερύκομαι, ἀλλά νυ μέλλω

ἀθανάτους ἀλιτέσθαι, οἵ οὐρανὸν εὐρὺν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἵσασιν,

4. ΟΔΥΣΣΕΙΑΣ Δ.

ὅς τις μ' ἀθανάτων πεδάᾳ καὶ ἔδησε κελεύθουν,
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἵχθυόντα. 380
ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῆτα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,
ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης 385
πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμώς·
τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.
τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
ὅς κέν τοι εἴπησιν ὅδὸν καὶ μέτρα κελεύθουν
νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἵχθυόντα. 390
καὶ δέ κέ τοι εἴπησι, διοτρεφὲς, αἴ κ' ἐθέλησθα,
ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
οἰχομένοιο σέθεν δολιχὴν ὅδὸν ἀργαλέην τε.
ὡς ἐφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειποι·
αὐτὴν νῦν φράζειν σὺ λόχον θείοιο γέροντος, 395
μή πώς με προϊδὼν ἦὲ προδαεὶς ἀλέηται·
ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῆτα θεάων·
τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
ἡμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
τῆμος ἄρ' ἐξ ἀλὸς εἴσι γέρων ἄλιος νημερτῆς
πνοιῇ ὑπὸ Ζεφύροιο, μελαίνῃ φρικὶ καλυφθεὶς,
ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῦσιν·
ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύδης
ἀθρόαι εῦδουσιν, πολιῆς ἀλὸς ἐξαναδῦσαι, 405
πικρὸν ἀποπνείονται ἀλὸς πολυβενθέος δῦμήν.
ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἥοι φαινομένηφιν,
εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἔταίρους
τρεῖς, οἵ τοι παρὰ νησὶν ἐνστέλμοισιν ἄριστοι.
πάντα δέ τοι ἐρέω δλοφώια τοῖο γέροντος. 410
φῶκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἐπεισιν·

4. ΟΔΥΣΣΕΙΑΣ Δ.

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ Ἰδηται,
λέξεται ἐν μέσοισι, νομεὺς ὡς πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευηθέντα Ἰδησθε,
καὶ τότ’ ἐπειθ’ ὑμῖν μελέτω κάρτος τε βίη τε,
αὐθὶ δ’ ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι. 415
πάντα δὲ γιγνόμενος πειρήσεται, δσσ’ ἐπὶ γαῖαν
ἔρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ·
ὑμεὺς δ’ ἀστεμφέως ἔχέμεν μᾶλλον τε πιέζειν.
ἀλλ’ ὅτε κεν δῆ σ’ αὐτὸς ἀνείρηται ἐπέεσσι,
τοῖος ἐδὼν οἶόν κε κατευηθέντα Ἰδησθε,
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέρουτα,
ἥρως, εἵρεσθαι δὲ θεῶν ὃς τίς σε χαλέπτει,
νόστον θ’, ὡς ἐπὶ πόντον ἐλεύσεαι ἵχθυόεντα.
ὡς εἰποῦσ’ ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
αὐτὰρ ἐγὼν ἐπὶ νῆας, δθ’ ἔστασαν ἐν ψαμάθοισιν,
ἥια· πολλὰ δέ μοι κραδίῃ πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
δόρπον θ’ δπλισάμεσθ’, ἐπὶ τ’ ἥλυθεν ἀμβροσίῃ νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
ἥμος δ’ ἥριγένεια φάνη ῥοδοδάκτυλος Ἡὸς,
καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
ἥια πολλὰ θεοὺς γοννούμενος· αὐτὰρ ἐταίρους
τρεῖς ἄγον, οἷσι μάλιστα πεποιθεα πᾶσαν ἐπ’ ίθύν.

Τόφρα δ’ ἄρ’ ἦ γ’ ὑποδῦσα θαλάσσης εὐρέα κόλπον,
τέσσαρα φωκάων ἐκ πόντου δέρματ’ ἔνεικε· 436
πάντα δ’ ἔσταν νεόδαρτα· δόλον δ’ ἐπεμήδετο πατρί.
εὐνὰς δ’ ἐν ψαμάθοισι διαγλάψασ’ ἀλίησιν
ἥστο μένουσ’· ἥμεῖς δὲ μάλα σχεδὸν ἥλθομεν αὐτῆς· .
ἥξείης δ’ εὐνησε, βάλεν δ’ ἐπὶ δέρμα ἐκάστῳ.
ἴνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γάρ αἰνῶς
φωκάων ἀλιοτρεφέων δλοώτατος ὀδμή· 440
τίς γάρ κ’ εἰναλίφ παρὰ κήτεϊ κοιμηθείη;

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρον
ἀμβροσίην ὑπὸ ρῆνα ἐκάστῳ θῆκε φέρουσα 445
ἡδὺ μάλα πινείουσαν, ὅλεσσε δὲ κήτεος ὀδυμήν.
πᾶσαν δ' ἡοίην μένομεν τετληότι θυμῷ.
φῶκαι δ' ἐξ ἀλὸς ἥλθον ἀολλέες. αἱ μὲν ἐπειτα
ἐξῆς εὐνάζοντο παρὰ ρῆγμῖνι θαλάσσης·
ἐνδιος δ' ὁ γέρων ἥλθ' ἐξ ἀλὸς, εὑρε δὲ φώκας 450
ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ
ώισθη δόλον εἶναι· ἐπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ λάχουτες ἐπεσύμεθ', ἀμφὶ δὲ χεῖρας
βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
ἀλλ' ἡ τοι πρώτιστα λέων γένεται ἡγενεῖος,
αὐτὰρ ἐπειτα δράκων καὶ πόρδαλις ἡδὲ μέγας σὺν·
γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
ἀλλ' ὅτε δή ρ' ἀνίαζ' ὁ γέρων δλοφώια εἰδὼς, 460
καὶ τότε δή μ' ἐπέεστιν ἀνειρόμενος προσέειπε·
τίς νύ τοι, 'Ατρέος νὶς, θεῶν συμφράσσατο βουλὰς,
ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
ὦς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
οῖσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
ὦς δὴ δήθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ
εύρεμεναι δύναμαι, μινύθει δέ μοι ἐνδοθεν ἥτορ.
ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἵσασιν,
ὅς τίς μ' ἀθανάτων πεδάφ καὶ ἔδησε κελεύθουν,
νόστον θ', ως ἐπὶ πόντον ἐλεύσομαι ἰχθύοεντα. 470
ὦς ἐφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
ἀλλὰ μάλ' ὠφελλες Διί τ' ἄλλοισιν τε θεοῖσιν
δέξας ιερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα

4. ΟΔΥΣΣΕΙΑΣ Δ.

σὴν ἐς πατρίδ' ἵκοι πλέων ἐπὶ οἴνοπα πόντον.

οὐ γάρ τοι πρὶν μοῦρα φίλους τ' ἴδειν καὶ ἱκέσθαι

475

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,

πρὶν γ' ὅτ' ἀν Αἰγύπτῳ, διπετέος ποταμοῖο,

αὗτις ὕδωρ ἔλθης ρέξης θ' ἵερὰς ἑκατόμβας

ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχοντι.

καὶ τότε τοι δώσουσιν ὅδὸν θεοὶ, ἦν σὺ μενοινᾶς.

480

ὡς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἥτορ,

οῦνεκά μ' αὗτις ἄνωγεν ἐπ' ἡροειδέα πόντον

Αἴγυπτόνδ' ἵέναι, δολιχῆν ὅδὸν ἀργαλέην τε.

ἄλλὰ καὶ ὡς μιν ἔπεστιν ἀμειβόμενος προσέειπον·

ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὡς σὺ κελεύεις.

485

ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,

ἢ πάντες σὺν νησὶν ἀπήμονες ἥλθον Ἀχαιοὶ,

οὓς Νέστωρ καὶ ἔγὼ λίπομεν Τροίηθεν ἰόντες,

ἥέ τις ὥλετ' ὀλέθρῳ ἀδευκέι ἥς ἐπὶ νηὸς,

ἥε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν.

490

ὡς ἔφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

'Ατρεΐδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ

ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι

δὴν ἄκλαντον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθαι.

πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο·

495

ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων

ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.

εἴς δ' ἔτι που ζωὸς κατερύκεται εὑρέι πόντῳ.

Αἴας μὲν μετὰ νησὶ δάμη δολιχηρέτμοισι.

Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλαστε

500

πέτρησιν μεγάλησι, καὶ ἔξεσάωσε θαλάσσης·

καὶ νύ κεν ἔκφυγε κῆρα, καὶ ἔχθόμενός περ Ἀθήνῃ,

εὶ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

4. ΟΔΥΣΣΕΙΑΣ Δ.

φῆ ρ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.

τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος*

505

αὐτίκ' ἔπειτα τρίαιναν ἐλῶν χερσὶ στιβαρῇσιν

ἥλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·

καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,

τῷ ρ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·

τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.

510

[Ἄσ δὲ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ.]

σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἥδ' ὑπάλυξεν

ἐν νησὶ γλαφυρῇσι· σάωσε δὲ πότνια Ἡρη. ↗

ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ

ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα

515

πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,

ἀγροῦ ἐπ' ἐσχατὴν, ὅθι δώματα ναῖε Θυέστης

τὸ πρὸν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος.

ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,

ἄψ δὲ θεοὶ οὐρον στρέψαν, καὶ οἴκαδ' ἵκουντο,

520

ἡ τοι δὲ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ

δάκρυα θερμὰ χέουντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.

τὸν δ' ἄρ' ἀπὸ σκοπῆς εἶδε σκοπὸς, ὃν ρά καθεῖσεν

Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν

525

χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἔνιαυτὸν,

μή ἐ λάθοι παριῶν, μνήσαιτο δὲ θούριδος ἀλκῆς.

βῆ δ' ἴμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.

αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·

κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους

530

εἰσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.

αὐτὰρ δὲ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,

ἴπποισιν καὶ ὅχεσφιν, δεικέα μερμηρίζων.

τὸν δὲ οὐκ εἰδότ' ὅλεθρον ἀνήγαγε, καὶ κατέπεφνε

δειπνίσσας, ὡς τέ τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

535

4. ΟΔΥΣΣΕΙΑΣ Δ.

οὐδέ τις Ἀτρεῖδεω ἔτάρων λίπεθ' οἵ οἱ ἔποντο,
οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὡς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἥτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νῦ μοι κῆρ
ἥθελ' ἔτι ζώειν καὶ ὄρāν φάσις ἡελίοιο.

540

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
μηκέτι, Ἀτρέος υἱὲ, πολὺν χρόνον ἀσκελές οὔτω
κλαῖ', ἐπεὶ οὐκ ἄννυσίν τινα δήομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἵκηαι.

545

ἢ γάρ μιν ζώόν γε κιχήσεαι, ἢ κεν Ὁρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαις.
ὡς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὗτις ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἵλιθη·
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδων.

550

τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζώδις κατερύκεται εὐρέι πόντῳ
[ἢ ἡ θανών· ἔθέλω δὲ καὶ ἀχνύμενός περ ἀκοῦσαι].
ὡς ἔφάμην, δὸς μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
νίδος Λαέρτεω, Ἰθάκη ἔνι οἰκίᾳ ναίων

555

τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφης ἐν μεγάροισι Καλυψοῦς, ἢ μιν ἀνάγκῃ
ἴσχει· δὸς δὲ οὐ δύναται ἦν πατρίδα γαῖαν ἵκεσθαι·
οὐ γάρ οἱ πάρα νῆσος ἐπήρετμοι καὶ ἔταιροι,
οἴ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
τοὶ δὲ οὐ θέσφατόν ἔστι, διοτρεφὲς ὁ Μενέλαος,
Ἀργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλά σ' ἐς Ἡλύσιον πεδίον καὶ πείρατα γαίης
ἀθάνατοι πέμψουσιν, δθι ξανθὸς Ῥαδάμανθυς,
τῇ περ ρήστη βιοτῇ πέλει ἀνθρώποισιν·
οὐ νιφετὸς, οὔτ' ἀρ χειμῶν πολὺς οὔτε ποτ' ὅμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνείοντος ἀήτας

565

4. ΟΔΥΣΣΕΙΑΣ Δ.

’Ωκεανὸς ἀνίησιν ἀναψύχειν ἀνθρώπους,
οῦνεκ’ ἔχεις ‘Ελένην καὶ σφιν γαμβρὸς Διός ἐστι.
ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

570 ✓

The story of the return of Menelaus.

αὐτὰρ ἔγὼν ἐπὶ νῆας ἅμ' ἀντιθέοις ἐτάροισιν
ἡια, πολλὰ δέ μοι κραδίῃ πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατήλθομεν ἥδε θάλασσαν,
δόρπον θ' ὄπλισάμεσθ', ἐπὶ τ' ἥλυθεν ἀμβροσίη νύξ.
δὴ τότε κοιμήθημεν ἐπὶ ρῆγμῶνι θαλάσσης.

575

ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡδὼς,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἀλα δῖαν,
ἐν δ' ἵστοὺς τιθέμεσθα καὶ ἵστα νηυσὶν ἐίσης·
ἀν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῆσι καθῆζον·
ἔξῆς δ' ἔξόμενοι πολιὴν ἀλα τύπτον ἐρετμοῖς.

580

ἀψ δ' εἰς Αἴγυπτοι, διιπετέος ποταμοῖο,
στῆσα νέας, καὶ ἔρεξα τεληέστας ἑκατόμβας,
αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἱὲν ἐόντων,
χεῦ 'Αγαμέμνονι τύμβον, ἵνα ἄσβεστον κλέος εἴη.

ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὐρον
ἀθάνατοι, τοί μ' ὅκα φίλην ἐσ πατρίδ' ἔπειμψαν.

ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὅφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἔνξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλεισον, ἵνα σπένδησθα θεοῖσιν
ἀθανάτοις, ἐμέθεν μεμιημένος ἥματα πάντα.’

590

Telemachus is unwilling to stay any longer.

Τὸν δ' οὐ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα·
‘Ἄτρειδη, μὴ δή με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἔγὼ παρὰ σοὶ γ' ἀνεχοίμην

595

4. ΟΔΥΣΣΕΙΑΣ Δ.

ἡμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκήων
αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
τέρπομαι. ἀλλ' ἥδη μοι ἀνιάζουσιν ἑταῖροι
ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω·

600

ἶππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
εὐρέος, φέντε μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
πυροί τε ζειαί τ' ἥδ' εὐρυφυνὲς κρῆ λευκόν.

ἐν δ' Ἰθάκῃ οὔτ' ἀρ δρόμοι εὐρέες οὔτε τι λειμών·
αλγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

605

οὐ γάρ τις νήσων ἵππήλατος οὐδέ εὐλείμων,
αἴ θ' ἀλλὶ κεκλίαται· Ἰθάκη δέ τε καὶ περὶ πασέων?

“Ως φάτο, μελδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.

610

‘Αἴματός εἰς ἀγαθοῖο, φίλον τέκος, οἵτινες
τοιγάροι ἐγώ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
δώρων δ', ὅσσεν ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἔστι.

δώσω τοι κρητῆρα τετυγμένουν· ἀργύρεος δὲ
ἔστιν ἄπας, χρυσῷ δ' ἐπὶ χείλεα κεκράανται·
ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐστι Φαίδιμος ἥρως,
Σιδονίων βασιλεὺς, δούλος δόμος ἀμφεκάλυψε
κεῖσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὀπάσσαι·”

615

“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
[δαιτυμόνες δ' ἐστι δώματα] ἵσαν θείουν βασιλῆος.
οἱ δ' ἡγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον·
σῖτον δέ σφι ἄλοχοι καλλικρήδεμνοι ἔπειμπον.
ὡς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο],

620

The scene changes to the palace of Odysseus.

μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο

625

4. ΟΔΥΣΣΕΙΑΣ Δ.

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
'Αντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδῆς,
ἀρχοὶ μηνοτήρων, ἀρετῇ δ' ἐσαν ἔξοχ' ἄριστοι.
τοῖς δ' υἱὸς Φρονίοι Νοήμων ἐγγύθεν ἐλθὼν 630
'Αντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the
suitors.

'Αντίνο', ή̄ ρά τι ἵδμεν ἐνὶ φρεσὶν, ἡ̄ ε καὶ οὐκὶ,
διππότε Τηλέμαχος νεῦτ' ἐκ Πύλου ἡμαθόεντος;
νῆά μοι οἴχετ' ἄγων ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
'Ηλιδ' ἐς εὐρύχορον διαβήμεναι, ἐνθα μοι ἵπποι 635
δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαιργοὶ
ἀδμῆτες· τῶν κέν τιν' ἐλαστάμενος δαμασαίμην.'

"Ως ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
ἐς Πύλον οἴχεσθαι Νηλήιον, ἀλλά που αὐτοῦ
ἀγρῶν ἡ̄ μήλοισι παρέμμεναι, ἡ̄ ε συβώτῃ. 640

Τὸν δ' αὐτ' 'Αντίνοος προσέφη, Εὔπειθεος υἱός·
'υημερτές μοι ἔνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
κοῦροι ἔποντ'; 'Ιθάκης ἔξαίρετοι, ή̄ ἐοὶ αὐτοῦ
θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, δφρ' εῦ εἰδῶ,
η̄ σε βίη ἀέκοντος ἀπηύρα νῆα μέλαιναν,
η̄ ε κών οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ? 645

Τὸν δ' υἱὸς Φρονίοι Νοήμων ἀντίον ηῦδα·
'αὐτὸς ἔκών οἱ δῶκα· τί κεν ρέξειε καὶ ἄλλος,
διππότ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
αἰτίζῃ; χαλεπόν κεν ἀνήνασθαι δόσιν εἴη.
κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύοντι μεθ' ἡμέας,
οἱ οἱ ἔποντ'. ἐν δ' ἀρχὸν ἔγω βαίνοντ' ἐνόησα
Μέντορα, η̄ ε θεὸν, τῷ δ' αὐτῷ πάντα ἐψκει.
ἄλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον 655

4. ΟΔΥΣΣΕΙΑΣ Δ.

χθιζὸν ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.⁹

“Ως ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς
[ἀχινύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.]

660

Antinous plots his destruction.

“*Ω πόποι, ή μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ ὁδὸς ἥδε φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἰχεται αὔτως,
νῆα ἐρυστάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλά οἱ αὐτῷ
Ζεὺς δλέσειε βίην, πρὶν ήμÎν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἔταιρους,
ὅφρα μιν αὐτὸν ιόντα λοχήσομαι ἥδε φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ώς ἀν ἐπισμυγερῶς ναυτίλεται εἴνεκα πατρός.”

665

“Ως ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνεον ἥδ’ ἐκέλευον·
αὐτίκ’ ἔπειτ’ ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

670

Medon informs Penelope,

Οὐδ’ ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἔνδοθι μῆτιν ὑφαινον.
βῆ δ’ ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείῃ·
τὸν δὲ κατ’ οὐδοῦ βάντα προσηύδα Πηνελόπεια.

680

‘Κῆρυξ, τίπτε δέ σε πρόεσσαν μνηστῆρες ἀγανοῦ;
ἡ εἰπέμεναι δημωῆσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ’ αὐτοῖς δαῦτα πένεσθαι;
μὴ μνηστεύσαντες μηδ’ ἄλλοθ’ ὄμιλήσαντες

4. ΟΔΥΣΣΕΙΑΣ Δ.

νῦστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν.

685

οἱ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλὸν,

κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
νῦμετέρων τὸ πρόσθεν ἀκούετε, παιδες ἔόντες,

οῖος Ὀδυσσεὺς ἔσκε μεθ' νῦμετέροισι τοκεῦσιν,

οὗτε τινὰ ῥέξας ἔξαίσιον οὔτε τι εἰπὼν

690

ἐν δήμῳ· ή τ' ἐστὶ δίκη θείων βασιλήων·

ἄλλον κ' ἔχθαίρησι βροτῶν, ἄλλον κε φιλοίη.

κεῖνος δ' οὖ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἔώργει.

ἀλλ' ὁ μὲν νῦμέτερος θυμὸς καὶ ἀεικέα ἔργα

φαίνεται, οὐδέ τις ἐστι χάρις μετόπισθ' εὐεργέων.^l

695

Τὴν δ' αὐτε προσέειπε Μέδων, πεπνυμένα εἰδώς,

‘αὶ γὰρ δὴ, βασίλεια, τόδε πλεῖστον κακὸν εἴη.

ἄλλὰ πολὺ μεῖζόν τε καὶ ἀργαλεώτερον ἄλλο

μνηστῆρες φράζουται, δι μὴ τελέσειε Κρονίων·

Τηλέμαχον μεμάσι κατακτάμεν ὁξεὶ χαλκῷ

700

οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν

ἐς Πύλον ἡγαθέην ἡδ' ἐς Λακεδαιμονα δῖαν.²

who is brokenhearted at the news.

‘Ως φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἥτορ,

δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε

δακρυόφι πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.

705

δψὲ δὲ δὴ μιν ἐπεσσιν ἀμειβομένη προσέειπε·

‘Κῆρυξ, τίπτε δέ μοι πᾶς οἰχεται; οὐδέ τι μιν χρεὼ

νηῶν ὡκυπόρων ἐπιβαινέμεν, αἴ θ' ἀλὸς ἵπποι

ἀνδράσι γίγνονται, περόσωι δὲ πουλὺν ἐφ' ὑγρήν.

ἡ ἵνα μηδ' ὅνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;

710

Τὴν δ' ἡμείβετ' ἐπειτα Μέδων πεπνυμένα εἰδώς.

‘οὐκ οἶδ' η τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ

θυμὸς ἐφωρμήθη ἴμεν ἐς Πύλον, ὅφρα πύθηται

πατρὸς ἐοῦ η νόστου, η ὅν τινα πότμον ἐπέσπεν.’

‘Ως ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος.

715

4. ΟΔΥΣΣΕΙΑΣ Δ.

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρου, οὐδ' ἄρ' ἔτ' ἔτλη
δίφρω ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
ἀλλ' ἄρ' ἐπ' οὐδοῦ ίζε πολυκμήτον θαλάμοιο
οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμωὰ μινύριζον
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἡδὲ παλαιαί. 720
τῆς δ' ἀδινὸν γούωσα μετηγόντα Πηνελόπεια.

'Κλῦτε, φίλαι· περὶ γάρ μοι 'Ολύμπιος ἄλγε' ἔδωκεν
ἐκ πασέων, ὅσαι μοι δμοῦ τράφεν ἡδ' ἐγένοντο,
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίης ἀρετῆσι κεκασμένον ἐν Δαναοῖσιν, 725
[ἐσθλὸν, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέσον Ἀργος.]
νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρείψαντο θύελλαι
ἀκλέα ἐκ μεγάρων, οὐδ' ὅρμηθέντος ἄκουσα.
σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
ἐκ λεχέων μ' ἀνεγεῖραι, ἐπιστάμεναι σάφα θυμῷ, 730
ὅππότε κεῖνος ἔβη κοίλην ἐπὶ νῆα μέλαιναν.
εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὅρμαίνοντα,
τῷ κε μάλ' ἣ κεν ἔμεινε, καὶ ἐστύμενός περ ὁδοῖο,
ἢ κέ με τεθυητὰν ἐνὶ μεγάροισιν ἔλειπεν.
ἀλλά τις ὀτρηρῶς Δολίον καλέσει γέροντα, 735
δμῶ' ἐμὸν ὃν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα
Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
ἔξελθὼν λαοῖσιν ὁδύρεται, οἱ μεμάσιν 740
δν καὶ Ὁδυσσῆος φθῖσαι γόνον ἀντιθέοιο.'

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια·
'νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλέι χαλκῷ,
ἢ ἔα ἐν μεγάρῳ μῆθον δέ τοι οὐκ ἐπικεύσω·
ἢ δέ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745

4. ΟΔΥΣΣΕΙΑΣ Δ.

σῖτον καὶ μέθυ νήδυ· ἐμεῦ δ' ἔλετο μέγαν ὅρκου
μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι,
ὡς ἀν μὴ κλαίουσα κατὰ χρόα καλὸν ἵάπτης.
ἀλλ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα, 750
εἰς ὑπερῷ² ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
εὔχε³ 'Αθηναίῃ κούρῃ Διὸς αἰγιόχῳ.

ἡ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
μηδὲ γέροντα κάκου κεκακωμένον· οὐ γὰρ ὁώ
πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755
ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὃς κεν ἔχησι
δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἄγρούς.'

'Ως φάτο, τῆς δ' εὑνησε γόου, σχέθε δ' ὕσσε γόοιο.
ἡ δ' ὑδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα,
εἰς ὑπερῷ² ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξὶν, 760
ἐν δ' ἔθετ' οὐλοχύτας καρέω, ἡράτο δ' Ἀθήνῃ·

'Κλῦθι μεν, αἰγιόχῳ Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὁδυσσεὺς
ἢ βοὸς ἢ διος κατὰ πίονα μηρὶ³ ἔκηε,
τῶν νῦν μοι μνῆσαι, καί μοι φίλον νῦν σάωσον, 765
μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

'Ως εἰποῦσ' ὀλόδλυξε, θεὰ δέ οἱ ἔκλυεν ἀρῆς.
μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα·
ῳδε δέ τις εἴπεσκε νέων ὑπερηνορεόντων·

'Η μάλα δὴ γάμον ἄμμι πολυμνήστη βασίλεια 770
ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τέτυκται.'

'Ως ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἵσαν ὡς ἐτέτυκτο.
τοῦσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε'

'Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
πάντας ὅμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω.
ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν 775
μῦθον, δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἥραρεν ἥμῖν.'

4. ΟΔΥΣΣΕΙΑΣ Δ.

The ambush laid to await Telemachus.

“Ως εἰπὼν ἐκρίνατ’ ἔεικοσι φῶτας ἀρίστους,
βὰν δ’ ίέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν οὖν πάμπρωτον ἄλλος βένθοσδε ἔρυσσαν, 780
ἐν δ’ ίστόν τε τίθεντο καὶ ίστία νηὶ μελαίνῃ,
ἡρτύναντο δ’ ἐρετμὰ τροποῖς ἐν δερματίνοισι
[πάντα κατὰ μοῖραν ἀνά θ’ ίστία λευκὰ πέτασσαν]
τεύχεα δέ σφ’ ἡνεικαν ὑπέρθυμοι θεράποντες.
ὑψοῦ δ’ ἐν νοτίῳ τήν γ’ ὥρμισσαν, ἐκ δ’ ἔβαν αὐτοῖ· 785
ἔνθα δὲ δόρπον ἔλοντο, μένον δ’ ἐπὶ ἔσπερον ἐλθεῖν.

‘Η δ’ ὑπερωίῳ αὐθὶ περίφρων Πηνελόπεια
κεῖτ’ ἄρ’ ἄστιος, ἅπαστος ἐδητύος ἡδὲ ποτῆτος,
δρμαίνοντος’ ἦ οἱ θάνατον φύγοι νίὸς ἀμύμων,
ἥ δ’ γ’ ὑπὸ μιηστῆρσιν ὑπερφιάλοισι δαμείη. 790
ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
δείσας, διππότε μιν δόλιον περὶ κύκλου ἄγωσι,
τόσσα μιν δρμαίνονσαν ἐπήλυθε νήδυμος ὕπνος·
εῦδε δ’ ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψεα πάντα.

Athena cheers Penelope by sending a dream.

“Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
εἴδωλον ποίησε, δέμας δ’ ἥικτο γυναικὶ,
Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
τὴν Εὔμηλος ὅπνιε, Φερῆς ἔνι οἰκία ναίων.
πέμπε δέ μιν πρὸς δώματ’ Ὁδυσσῆος θείοιο,
εἴως Πηνελόπειαν δδυρομένην, γούώσαν, 800
παύσειε κλαυθμοῦ γόοιό τε δακρυόεντος.
ἐς θάλαμον δ’ εἰσῆλθε παρὰ κληῆδος ἴμάντα,
στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν·

‘Εῦδεις, Πηνελόπεια, φίλον τετιημένη ἥτορ;
οὐ μέν σ’ οὐδὲ ἔωσι θεοὶ ρέα ζώοντες 805

4. ΟΔΥΣΣΕΙΑΣ Δ.

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ δὲ ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι.'

Τὴν δὲ ἡμείβετε⁹ ἐπειτα περίφρων Πηνελόπεια,
ἡδὲ μάλα κυνώσσουσ⁹ ἐν ὁνειρείησι πύλησιν.^L

'Τίπτε, κασιγνήτη, δεῦρο⁹ ἥλυθες; οὐ τι πάρος γε 810
πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καὶ με κέλεαι παύσασθαι διζύος ἡδὲ ὁδυνάων

πολλέων, αἰδὲ μὲν ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,
ἡ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

παντοίης ἀρετῆσι κεκασμένου ἐν Δαναοῖσιν, 815

[ἐσθλὸν, τοῦ κλέος εὐρὺν καθ' Ἑλλάδα καὶ μέσον Ἀργος.] ✓

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ υηὸς,

νήπιος, οὗτε πόνων εὑρίσκειν οὔτ' ἀγοράων.

τοῦ δὴ ἐγὼ καὶ μᾶλλον δύνομαι οὐ περ ἐκείνου.

τοῦ δὲ ἀμφιτρομέω καὶ δεῖδια μή τι πάθησιν, 820

ἥδη γε τῶν ἐνὶ δήμῳ, ἵνα οἴχεται, ηδὲ ἐνὶ πόντῳ·

δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,

ἱέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἴκεσθαι.'

Τὴν δὲ ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν·

'Θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην· 825

τοίη γάρ οἱ πομπὸς ἄμ' ἔρχεται, ηδὲ τε καὶ ἄλλοι

ἀνέρες ἡρήσαντο παρεστάμεναι, δύναται γὰρ,

Παλλὰς Ἀθηναίη· σὲ δὲ δύνομενην ἐλεαίρει·

ηδὲ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δὲ αὐτές προσέειπε περίφρων Πηνελόπεια· 830

'εἰ μὲν δὴ θεός ἐσσι, θεοῖο τε ἔκλυες αὐδῆς,

εἰ δὲ ἄγε μοι καὶ κεῖνον δικυρὸν κατάλεξον,

ηδὲ που ἔτι ζώει καὶ δρὰς φάος ἡελίοιο,

ηδὲ τέθυηκε καὶ εἰν Ἀλδαο δόμοισι.'

Τὴν δὲ ἀπαμειβόμενον προσέφη εἴδωλον ἀμαυρόν· 835

'οὐ μέν τοι κεῖνόν γε διηνεκέως ἀγορεύσω,

ζώει δέ γ', ηδὲ τέθυηκε κακὸν δὲ ἀνεμώλια βάζειν.'

4. ΟΔΤΣΣΕΙΑΣ Δ.

[“]Ως εἰπὸν σταθμοῖο παρὰ κληῆδα λιάσθη
ἐς πνοιὰς ἀνέμων· ἡ δ’ ἐξ ὑπουν ἀνόρουσε
κούρη ⁸⁴⁰ Ἰκαρίοιο· φίλον δέ οἱ ἥτορ ἴάνθη,
ῶς οἱ ἐναργὲς ὅνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ’ ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὁρμαίνοντες.
ἔστι δέ τις νῆσος μέσσῃ ἀλλὶ πετρήεσσα,
μεσσηγὸς ⁸⁴⁵ Ἰθάκης τε Σάμοισι τε παιπαλοέσσης,
Ἀστερὶς, οὐ μεγάλῃ λιμένες δ’ ἔνι ναύλοχοι αὐτῇ
ἀμφιδύμοι· τῇ τόν γε μένον λοχδώντες Ἀχαιοί.

Ο ΔΥΣΣΕΙΑΣ.

'Οδυσσέως σχεδία.

Athena in Olympus complains of the hard fate of
Odysseus.

'Ηώς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ἀρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῦσιν.
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὐ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίῃ λέγε κήδεα πόλλ' Ὁδυσῆος
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης.
‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς.
ἄλλ' αἰὲν χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι,
ώς οὐ τις μέμνηται Ὁδυσσῆος θείοιο
λαῶν, οἶσιν ἀνασσε, πατὴρ δ' ὁς ἥπιος ἦν.
ἄλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἱκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἔταιροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάσιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλου ἥγαθέην ἡδ' ἐς Λακεδαιμονα δῖαν.' 20

5. ΟΔΥΣΣΕΙΑΣ Ε.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
 τέκνουν ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων·
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόσον αὐτὴν,
 ὡς ἡ τοι κείνους Ὁδυσσεὺς ἀποτίσεται ἐλθών;
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὡς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.^l

Zeus despatches Hermes to Calypso's isle.

Ἡ ρά, καὶ Ἐρμείαν, υἱὸν φίλον, ἀντίον ηὔδα·
 Ἐρμεία· σὺ γὰρ αὗτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
 νύμφῃ ἐνπλοκάμῳ εἰπεῖν νημερτέα βουλὴν, 30
 νόστον Ὁδυσσῆος ταλασίφρονος, ὡς κε νέηται
 οὔτε θεῶν πομπῇ οὔτε θυητῶν ἀνθρώπων·
 ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
 ἥματι κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,
 Φαιήκων ἐς γαῖαν, οἱ ἀγχίθεοι γεγάσιν, 35
 οἵ κέν μιν περὶ κῆρι θεὸν ὡς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
 χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες,
 πόλλ', ὅσ' ἀν οὐδέ ποτε Τροίης ἔξηρατ' Ὁδυσσεὺς,
 εἴ περ ἀπήμων ἥλθε, λαχὼν ἀπὸ ληίδος αἰσαν. 40
 ὡς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.^l

“Ως ἔφατ’, οὐδ’ ἀπίθησε διάκτορος ἀργειφόντης.
 αὐτίκ’ ἔπειθ’ ὑπὸ ποσσὸν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ’ ὑγρὴν 45
 ἥδ’ ἐπ’ ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.
 εἴλετο δὲ ράβδον, τῇ τ’ ἀνδρῶν ὅμματα θέλγει
 ὃν ἐθέλει, τοὺς δ’ αὗτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὸν ἔχων πέτετο κρατὺς ἀργειφόντης.
 Πιερίην δ’ ἐπιβὰς ἔξ αιθέρος ἔμπεσε πόντῳ.” 50

5. ΟΔΥΣΣΕΙΑΣ Ε.

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρω δρυιθι ἑοικῶς,
 ὃς τε κατὰ δεινοὺς κόλπους ἀλὸς ἀτρυγέτοιο
 ἵχθυς ἀγρώστων πυκινὰ πτερὰ δεύεται ἄλμη·
 τῷ ἵκελος πολέεσσιν ὁχήσατο κύμασιν Ἐρμῆς. 55
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,
 ἔνθ' ἐκ πόντου βὰς ἱοειδέος ἥπειρόνδε
 ἥιεν, ὅφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφῃ
 ναῖεν ἐνπλόκαμος· τὴν δὲ ἔνδοθι τέτμεν ἐοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δὲ δδμὴ
 κέδρου τὸ εὐκεάτοιο θύου τὸ ἀνὰ νῆσον δδώδει 60
 δαιομένων· ἡ δὲ ἔνδον ἀοιδιάουσ' ὅπι καλῇ,
 ἴστὸν ἐποιχομένη χρυσείη κερκίδ' ὑφαινεν. 65
 ὑλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
 κλήθρη τὸ αἴγειρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τὸ δρυιθες ταυνσίπτεροι εὐνάζοντο,
 σκῶπές τὸ ἵρηκές τε τανύγλωσσοί τε κορῶναι
 εἰνάλιαι, τῆσίν τε θαλάσσια ἔργα μέμηλεν.
 ἡ δὲ αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῦ
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῆσι· 70
 κρῆναι δὲ ἔξείης πίσυρες ρέον ὕδατι λευκῷ,
 πλησίαι ἀλλήλων τετραμμέναι ἀλλυδις ἀλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἰου ἡδὲ σελίνου
 θήλεον· ἔνθα καὶ ἔπειτα καὶ ἀθάνατος περ ἐπελθὼν
 θηήσαιτο ἰδῶν καὶ τερφθείη φρεσὶν ἥσιν.
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπεὶ δὴ πάντα ἐψ θηήσατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἥλυθεν· οὐδέ μιν ἄντην
 ἡγνοίησεν ἰδοῦσα Καλυψὼ, δῆα θεάων,
 οὐ γάρ τὸ ἀγνῶτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδὲ εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδὲ ἄρ' Ὁδυσσηα μεγαλήτορα ἔνδον ἐτετμεν,
 ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ.

5. ΟΔΥΣΣΕΙΑΣ Ε.

δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].
‘Ερμείαν δὲ ἐρέεινε Καλυψὼ, δῖα θεάων,
ἐν θρόνῳ ἴδρυσασα φαεινῷ, σιγαλόεντι’ 85

‘Τίπτε μοι, ‘Ερμεία χρυσόρροπι, εἰλήλουνθας
αἰδοῖος τε φίλος τε; πάρος γε μὲν οὖ τι θαμίζεις.
αῦδα δὲ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἔστιν. 90
[ἄλλ’ ἔπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]’

“Ως ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ δὲ πῶνε καὶ ἡσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἔπειν δείπνησε καὶ ἥραρε θυμὸν ἐδωδῆ,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν” 95

He bids her to release Odysseus.

‘Εἰρωτᾶς μὲν ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
τημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γένεται ἡνώγει δεῦρ’ ἐλθέμεν οὐκ ἐθέλοντα·
τίς δὲ ἀν ἑκὰν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ
ἀσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν
ἱερά τε ρέζουσι καὶ ἔξαίτους ἐκατόμβας.
ἄλλὰ μάλιστα πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ’ ἀλιώσαι.
φησί τοι ἄνδρα παρεῖναι διξυρώτατον ἄλλων,
τῶν ἀνδρῶν οἵ ἄστυ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἐβησαν
οἴκαδ· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
ἥ σφιν ἐπώρος ἄνεμόν τε κακὸν καὶ κύματα μακρά.
[ἔνθ’ ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταιροι,
τὸν δὲ ἄρα δεῦρ’ ἄνεμός τε φέρων καὶ κῦμα πέλασσε.] 110
τὸν νῦν σ’ ἡνώγει ἀποπεμπέμεν ὅπτι τάχιστα·

οὐ γάρ οἱ τῇδ' αῖσα φίλων ἀπονόσφιν ὀλέσθαι,
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἵδεειν καὶ ἱκέσθαι
οἵκους ἐς ὑψόροφον καὶ ἡὴν ἐς πατρίδα γαῖαν.¹¹⁵

[“]Ως φάτο, ρίγησεν δὲ Καλυψώ, δῆι θεάων,
καὶ μιν φωνήσασ[·] ἔπεια πτερόεντα προσηνύδα·

115

Reluctantly the goddess consents.

‘Σχέτλιοί ἔστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,
οἵ τε θεᾶς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι
ἄμφαδίην, ἦν τίς τε φίλον ποιήσετ[·] ἀκοίτην.

120

ῷς μὲν ὅτ[·] Ὡρίων[’] ἐλετο ριδοδάκτυλος Ἡῶς,
τόφρα οἱ ἡγάασθε θεοὶ ρεῖα ζύοντες,

ἔως μιν ἐν Ὁρτυγίῃ χρυσόθρονος Ἀρτεμις ἀγνὴ[·]
οἵσις ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.

ῷς δ'[·] ὅπότ[·] Ιασίωνι ἐνπλόκαμος Δημήτηρ,

125

ῳ θυμῷ εἴξασα, μίγη φιλότητι καὶ εὐνῇ
νειῷ ἔνι τριπόλῳ[·] οὐδὲ δὴν ἥεν ἄπυστος

Ζεὺς, ὃς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.

ῷς δ'[·] αὖ νῦν μοι ἀγάασθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.

τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα

130

οἶνον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι κεραυνῷ

Ζεὺς ἔλσας ἐκέασσε μέσῳ[·] ἐνὶ οἰνοπι πόντῳ.

[ἔνθ[·] ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ[·] ἔταιροι,

τὸν δ'[·] ἄρα δεῦρ[·] ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]

τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἐφασκον

135

θήσειν ἀθάνατον καὶ ἀγήρων ημata πάντα.

ἀλλ'[·] ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο

οὔτε παρεξελθεῖν ἄλλον θεὸν οὕθ[·] ἀλιώσαι,

ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,

πόντον ἐπ[·] ἀτρύγετον. πέμψω δέ μιν οὐ πῃ ἐγώ γε[·] 140

οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἔταιροι,

5. ΟΔΥΣΣΕΙΑΣ Ε.

οῖ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης,
αὐτάρ οἱ πρόφρων ύποθήσομαι, οὐδὲ ἐπικεύσω,
ῶς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται.'

Τὴν δ' αὗτε προσέειπε διάκτορος ἀργειφόντης·
‘οὗτῳ τῷν ἀπόπεμπε, Διὸς δὲ ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ?’

“Ως ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

Calypso informs Odysseus, and bids him build a boat,

ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη

ἵηι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.

150

τὸν δὲ ἄρ' ἐπ' ἀκτῆς εὐρε καθήμενον· οὐδέ ποτ' ὅσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰών
νόστου δύναμένω, ἐπεὶ οὐκέτι ἥνδανε τύμφη.

ἀλλ' ἡ τοι τύκτας μὲν ἰαύεσκεν καὶ ἀνάγκη

ἐν σπέσσι γλαφυροῦσι παρ' οὐκ ἐθέλων ἐθελούσῃ·

155

ἴματα δὲ ἐν πέτρησι καὶ ἡιόνεσσι καθίζων

[δάκρυσι καὶ στοναχῆσι καὶ ἄλγεσι θυμὸν ἐρέχθων]

πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.

ἀγχοῦ δὲ ίσταμένη προσεφώνεε δῆια θεάων·

‘Κάμμορε, μή μοι ἔτ' ἐνθάδ' δύναρεο, μηδέ τοι αἰών 160
φθινέτω· ἥδη γάρ σε μάλα πρόφραστ' ἀποπέμψω.

ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ

εὐρεῖαν σχεδίην· ἀτὰρ ἵκρια πῆξαι ἐπ' αὐτῆς

νύψοῦ, ὡς σε φέρησιν ἐπ' ἡεροειδέα πόντον.

αὐτὰρ ἔγὼ σῆτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν

165

ἐνθήσω μενοεικέ’, ἃ κέν τοι λιμὸν ἐρύκοι,

εἴματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὅπισθεν,

ῶς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἵκηαι,

αἱ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,

οἵ μεν φέρτεροί εἰσι νοῆσαι τε κρῆναι τε·’

170

5. ΟΔΥΣΣΕΙΑΣ Ε.

⁴Ως φάτο, ρίγησεν δὲ πολύτλας δῖος Ὀδυσσέως,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηῦδα·

⁵“Αλλο τι δὴ σὺ, θεὰ, τόδε μῆδεαι οὐδέ τι πομπὴν,
ἥ με κέλεαι σχεδίῃ περάν μέγα λαῖτμα θαλάσσης,
δεινόν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆσος ἔνσαι 175
ώκυποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ’ ἀν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεὰ, μέγαν δρκον δμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.”

⁶Ως φάτο, μεῖδησεν δὲ Καλυψὼ, δῖα θεάων, 180
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζεν” L

⁷“Η δὴ ἀλιτρός γ’ ἐστὶ καὶ οὐκ ἀποφώλια εἰδὼς,
οἶν δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὃς τε μέγιστος 185
δρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἄλλὰ τὰ μὲν νοέω καὶ φράστομαι, ἀστ’ ἀν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρεὶώ τόσον ἵκοι
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.” L

⁸Ως ἄρα φωνήσασθ’ ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ’ ἐπειτα μετ’ ἵχνια βαῖνε θεοῖο.
ἴξον δὲ σπεῖος γλαφυρὸν θεὸς ἥδε καὶ ἀνήρ,
καὶ ᾗ̄ ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου ἔνθεν ἀνέστη 195
Ἐρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἵα βροτοὶ ἄνδρες ἔδουσιν
αὐτῇ δ’ ἀντίον ἴζεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ’ ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ’ ἐπ’ ὀνείαθ’ ἔτοῦμα προκείμενα χεῖρας ἵαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἥδε ποτῆτος,
τοῖς ἄρα μύθων ἥρχε Καλυψὼ, δῖα θεάων”

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδη, πολυμῆχαν’ Ὀδυσσεῦ,
οὗτῳ δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις λέναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205
εἴ γε μὲν εἰδείης σῆσι φρεσὸν δσσα τοι αἶσα
κήδε’ ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἰκέσθαι,
ἐνθάδε κ’ αὖθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ’ εἶης, ἴμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδεαι ἥματα πάντα. 210
οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι,
οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πως οὐδὲ ἔοικε
θυητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεὰ, μή μοι τόδε χώεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ’, οὕνεκα σεῦ περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δὲ ἀθάνατος καὶ ἀγήρως.
ἄλλὰ καὶ ὡς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἥμαρ ἰδέσθαι. 220
εὶ δὲ αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ηδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
κύμασι καὶ πολέμῳ μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ως ἔφατ’, ηέλιος δ’ ἄρ’ ἐδύν καὶ ἐπὶ κνέφας ἥλθεν· 225
ἐλθόντες δ’ ἄρα τώ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότητι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.



‘Ημος δ’ ἡριγένεια φάνη ροδοδάκτυλος ’Ηώς,
αὐτίχ’ δ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεὺς,
αὐτὴ δ’ ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη, 230

5. ΟΔΥΣΣΕΙΑΣ Ε.

λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ’ ἵξυ
 καλὴν χρυσείην· κεφαλῆ δ’ ἐφύπερθε καλύπτρην·
 καὶ τότ’ Ὁδυσσῆι μεγαλήτοι μῆδετο πομπήν.
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμησι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
 δῶκε δ’ ἔπειτα σκέπαρνον ἐύξοον· ἥρχε δ’ ὁδοῖο
 νήσου ἐπ’ ἐσχατῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ’ αἴγειρός τ’, ἐλάτη τ’ ἦν οὐρανομήκης,
 αὖν πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἔπει δὴ δεῖξ’ ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψὼ, δῖα θεάων,
 αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἥμυντο ἔργον.
 εἴκοσι δ’ ἔκβαλε πάντα, πελέκκησεν δ’ ἄρα χαλκῷ,
 ξέσσε δ’ ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν. 245
 τόφρα δ’ ἔνεικε τέρετρα Καλυψὼ, δῖα θεάων·
 τέτρηνεν δ’ ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισι,
 γόμφοισιν δ’ ἄρα τήν γε καὶ ἄρμονίησιν ἄρασσεν.
 ὅσσον τίς τ’ ἔδαφος νηὸς τορυώσεται ἀνὴρ 250
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων,
 τόσσον ἔπ’ εὐρεῖαν σχεδίην ποιήσατ’ Ὁδυσσεύς.
 ἵκρια δὲ στήσας, ἄραρῶν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ’ ἰστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
 πρὸς δ’ ἄρα πηδάλιον ποιήσατο, δφρ’ ἴθύνοι. 255
 φράξει δέ μιν ρίπεσσι διαμπερὲς οἰσυνῆησι
 κύματος εἴλαρ ἔμεν· πολλὴν δ’ ἐπεχεύατο ὕλην.
 τόφρα δὲ φάρε’ ἔνεικε Καλυψὼ, δῖα θεάων,
 ἰστία ποιήσασθαι· δ’ δὲ εὖ τεχνήσατο καὶ τά.
 ἐν δ’ ὑπέρας τε κάλους τε πόδας τ’ ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ’ ἄρα τήν γε κατείρυσεν εἰς ἄλα δῖαν.

5. ΟΔΥΣΣΕΙΑΣ Ε.

Odysseus starts from Ogygia.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νῆσου δῆα Καλυψώ,
ἔματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο 265

τὸν ἔτερον, ἔτερον δ' ὑδατος μέγαν, ἐν δὲ καὶ ἥα
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
οὐρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.

γηθόσυνος δ' οὔρῳ πέτασ' ίστια δῖος Ὀδυσσεύς.

αὐτῷ δὲ πηδαλίῳ ιθύνετο τεχνηέντως 270

ἡμενος· οὐδέ οἱ ὑπνος ἐπὶ βλεφάροισιν ἔπιπτε

Πληιάδας τ' ἐσορῶντι καὶ δψε δύοντα Βοώτην

"Αρκτον θ', ἦν καὶ ἄμαξαν ἐπίκλησιν καλέοντιν,

η τ' αὐτοῦ στρέφεται καὶ τ' Ὡρίωνα δοκεύει,

οἵη δ' ἄμμορός ἐστι λοετρῶν Ὡκεανοῖο" 275

τὴν γὰρ δή μιν ἀνωγε Καλυψώ, δῆα θεάων,

ποντοπορεύμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.

ἐπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,

δικτωκαιδεκάτῃ δ' ἐφάνη ὅρεα σκιόεντα

γαίης Φαιήκων, δθι τ' ἄγχιστον πέλεν αὐτῷ· 280

εἰσατο δ' ὡς ὅτε ρινὸν ἐν ἡεροειδέι πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἔξ Αἰθιόπων ἀνιῶν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὁρέων ἵδεν· εἴσατο γάρ οἱ
πόντον ἐπιπλώων· δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ δὺ μυθήσατο θυμόν· 285

"Ω πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως

ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,

καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αῖσα

ἐκφυγέειν μέγα πεῖραρ διζύος, ἦ μιν ίκάνει·

ἄλλ' ἔτι μέν μιν φημι ἀδην ἐλάαν κακότητος."

290

5. ΟΔΥΣΣΕΙΑΣ Ε.

“Ως εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἑλών· πάσας δ’ ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε

γαῖαν ὅμοῦ καὶ πόντον· ὀρώρει δ’ οὐρανόθεν νύξ.
σὺν δ’ Εὑρός τε Νότος τ’ ἔπειτε Ζέφυρός τε δυσαής 295
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
καὶ τότ’ Ὁδυσσῆς λύτο γούνατα καὶ φίλουν ἥτορ,
ὄχθησας δ’ ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·

“Ω μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;
δειλῶ μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,

ἢ μ’ ἔφατ’ ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἄλγε ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ’ ἄελλαι 300
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὅλεθρος.

τρισμάκαρες Δαναοὶ καὶ τετράκις, οἱ τότ’ ὅλοντο
Τροίη ἐν εὐρείῃ, χάριν Ἀτρεΐδησι φέροντες.

ώς δὴ ἐγώ γ’ ὅφελον θανέειν καὶ πότμον ἐπισπεῖν
ἥματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι.

τῷ κ’ ἔλαχον κτερέων, καὶ μεν κλέος ἥγον Ἀχαιοί·
νῦν δέ με λευγαλέῳ θανάτῳ εὔμαρτο ἀλῶναι.”

“Ως ἄρα μιν εἰπόντ’ ἔλασεν μέγα κῦμα κατ’ ἄκρης,
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξε.

τῇλε δ’ ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ιστὸν ἕαξε
δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπειτε πόντῳ.

τὸν δ’ ἄρ’ ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ’ ἐδυνάσθη
αἷψα μάλ’ ἀνσχεθέειν μεγάλου ὑπὸ κύματος δρμῆς· 320
εἴματα γάρ ρ’ ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.
δψὲ δὲ δή ρ’ ἀνέδυ, στόματος δ’ ἐξέπτυσεν ἀλμην

5. ΟΔΥΣΣΕΙΑΣ Ε.

πικρὴν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὡς σχεδίης ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325
 ἐν μέσσῃ δὲ καθῆζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ρόσον ἔνθα καὶ ἔνθα.
 ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἀμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὡς τὴν ἀμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα. 330
 ἄλλοτε μέν τε Νότος Βορέη προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a life-buoy.

Τὸν δὲ ἵδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνὼ,
 Λευκοθέη, ἥ πρὶν μὲν ἔην βροτὸς αὐδήσσα,
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἐξ ἔμμορε τιμῆς. 335
 ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἀλγε' ἔχοντα.
 [αἰθυνή δ' εἰκῦνα ποτῇ ἀνεδύσετο λίμνης,]
 Ιζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον.

‘Κάμμορε, τίπτε τοι ὁδε Ποσειδάων ἐνοσίχθων
 ὡδύσατ’ ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δή σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ’ ὁδ’ ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν.
 εἴματα ταῦτ’ ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι
 κάλλιπ’, ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
 γαῖης Φαιήκων, δθι τοι μοῖρ’ ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἀμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ’ ἀπολέσθαι.
 αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἡπείροιο,
 ἀψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον
 πολλὸν ἀπ’ ἡπείρου, αὐτὸς δ’ ἀπονόσφι τραπέσθαι.’ 350
 Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

5. ΟΔΥΣΣΕΙΑΣ Ε.

αὐτὴ δ' ἀψὲ ἐσ πόντον ἐδύσετο κυμαίνοντα
αἰθυή εἰκυῖα· μέλαν δέ ἔ κῦμα κάλυψεν.

αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὁδυσσεὺς,
ὅχθησας δ' ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·

355

‘Ω μοι ἔγώ, μή τίς μοι ὑφαίνησιν δόλον αὐτε
ἀθανάτων, ὃ τέ με σχεδίης ἀποβῆναι ἀνώγει.

ἀλλὰ μάλ' οὖ πω πείσομ', ἐπεὶ ἔκας ὀφθαλμοῖσι
γαῖαν ἐγὼν ἰδόμην, δθι μοι φάτο φύξιμον εἶναι.

ἀλλὰ μάλ' ὥδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον·
ὅφρ' ἀν μέν κεν δούρατ' ἐν ἀρμονίησιν ἀρήρη,

τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,

νήξομ', ἐπεὶ οὖ μέν τι πάρα προνοῆσαι ἄμεινον·’

Ἐλος δ ταῦθ' ὡρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 365
ῶρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,

δεινόν τ' ἀργαλέον τε, κατηρεφὲς, ἥλασε δ' αὐτόν.

ώς δ' ἄνεμος ζαῆς ἡλιων θημῶνα τινάξῃ

καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,

ወς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὁδυσσεὺς 370
ἀμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαίνων,

εἴματα δ' ἐξαπέδυνε, τά οἱ πόρε διὰ Καλυψώ.

αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,

αὐτὸς δὲ πρηηῆς ἀλὶ κάππεσε, χεῖρε πετάσσας,

τηχέμεναι μεμαῶς· ἵδε δὲ κρείων ἐνοσίχθων,

κινήσας δὲ κάρη προτὶ δὲν μυθήσατο θυμόν·

375

‘Οὗτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
εἰς δὲν ἀνθρώποισι διοτρεφέεσσι μιγήης·

ἀλλ' οὐδὲ ὡς σε ἔολπα δύσσεσθαι κακότητος·’

‘Ως ἄρα φωνήσας ἴμασεν καλλίτριχας ἵππους,

380

ἴκετο δ' εἰς Αἴγας, δθι οἱ κλυτὰ δώματ' ἔασιν.

5. ΟΔΥΣΣΕΙΑΣ Ε.

Athena stills the storm.

✓

Αύταρ 'Αθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν
 ἡ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὥρσε δ' ἐπὶ κραυπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385
 ἔως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη
 διογενὴς 'Οδυσσεὺς, θάνατον καὶ Κήρας ἀλύξας.

Odyssseus sights land, but finds the coast too dangerous,

"Ενθα δύω νύκτας δύο τ' ἥματα κύματι πηγῷ
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὅλεθρον.
 ἄλλ' ὅτε δὴ τρίτον ἥμαρ ἐυπλόκαμος τέλεσ' Ἡώς, 390
 καὶ τότ' ἐπειτ' ἄνεμος μὲν ἐπαύσατο ἥδε γαλήνη
 ἐπλετοῦ νηνεμίη, ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
 ὁξὺν μάλα προϊδὼν, μεγάλου ὑπὸ κύματος ἀρθεῖς.
 ὡς δ' ὅτ' ἀν ἀσπάσιος βίοτος παλέεσσι φανῆη
 πατρὸς, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
 ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἐλυσαν,
 ὡς 'Οδυσῆ' ἀσπαστὸν ἐείσατο γαῖα καὶ ὑλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἡπείρου ἐπιβῆναι.
 ἄλλ' ὅτε τόσον ἀπῆν δσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ρόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἡπείροιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλὸς ἄχνη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδὲ ἐπιωγαῖ,
 ἄλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε· 405
 καὶ τότ' 'Οδυσσῆος λύτο γούνατα καὶ φίλον ἥτορ,
 ὀχθῆσας δ' ἄρα εἶπε πρὸς δὲν μεγαλήτορα θυμόν·

↙

"Ω μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι

5. ΟΔΥΣΣΕΙΑΣ Ε.

Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,
ἔκβασις οὖ πη φαίνεθ' ἀλὸς πολιοῦ θύραζε· 410
ἔκτοσθεν μὲν γὰρ πάγοι δξέεις, ἀμφὶ δὲ κῦμα
βέβρυχεν ρόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
ἀγχιβαθῆς δὲ θάλασσα, καὶ οὖ πως ἔστι πόδεσσι
στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
μή πώς μ' ἔκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ 415
κῦμα μέγ' ἀρπάξαν· μελέη δέ μοι ἔσσεται ὄρμή.
εἰ δέ κ' ἔτι προτέρῳ παρανήξομαι, ἦν που ἐφεύρω
ἡιόνας τε παραπλῆγας λιμένας τε θαλάσσης,
δεῖδω μή μ' ἔξαντις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420
ἥέ τι μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
ἐξ ἀλὸς, οἴλα τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
οὐδα γὰρ ὡς μοι δδώδυσται κλυτὸς ἐννοσίγαιος·

Εἶος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν. 425
ἔνθα κ' ἀπὸ ρινοὺς δρύφθη, σὺν δ' ὅστε' ἀράχθη,
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρῆλθε.
καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον δέ μιν αὗτις 430
πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
ὡς δ' ὅτε πουλύποδος θαλάμης ἔξελκομένοιο
πρὸς κοτυληδονόφιν πυκινὰ λάιγγες ἔχονται,
ὡς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν
ρινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὀλετ' Ὁδυσσεὺς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἔξαναδὺς, τά τ' ἐρεύγεται ἥπειρόνδε,
νῆχε παρὲξ, ἐς γαιὰν ὄρώμενος, εἴ που ἐφεύροι
ἡιόνας τε παραπλῆγας λιμένας τε θαλάσσης. 440

5. ΟΔΤΣΣΕΙΑΣ Ε.

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῦ κατὰ στόμα καλλιρόοιο
ἴξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὗξατο ὃν κατὰ θυμόν·

‘Κλῦθι, ἄναξ, ὅτις ἐστιν πολύλλιστον δέ σ' ἵκανω,
φεύγων ἐκ πόντου Ποσειδάνους ἐνιπάς.

446

αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὃς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ρόον σά τε γούναθ' ἵκανω πολλὰ μογήσας.

ἀλλ' ἐλέαιρε, ἄναξ· ἵκέτης δέ τοι εὔχομαι εἶναι.’

450

“Ως φάθ’, ὁ δ’ αὐτίκα παῦσεν ἔδυν ρόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε
χειράς τε στιβαράς· ἀλὶ γὰρ δέδμητο φίλον κῆρ.

ῳδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ

455

ἀν στόμα τε ρῦνάς θ’. ὁ δ’ ἄρ’ ἀπνευστος καὶ ἄναυδος
κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.

ἀλλ’ ὅτε δὴ ρ’ ἄμπινυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν,

460

ἄψ δ’ ἔφερεν μέγα κῦμα κατὰ ρόον, αἶψα δ’ ἄρ’ Ἰνὸ
δέξατο χερσὶ φίλησιν· ὁ δ’ ἐκ ποταμοῦ λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
δύχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

“Ω μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;

εὶ μέν κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,

465

μή μ’ ἄμυδος στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἔξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ’ ἐκ ποταμοῦ ψυχρὴ πνέει ἥωθι πρό.
εὶ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην

470

5. ΟΔΥΣΣΕΙΑΣ Ε.

θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθήγη
δῆγος καὶ κάματος, γλυκερὸς δέ μοι ὑπνος ἐπέλθῃ,
δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
thicket.

"Ως ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ρ' ἴμεν εἰς ὑλην· τὴν δὲ σχεδὸν ὕδατος εὑρεν 475
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυνθε θάμνους,
ἔξ οὐδόθεν πεφυῶτας· δο μὲν φυλίης, δο δ' ἐλαίης.
τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὗτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὗτ' ὅμβρος περάσκε διαμπερές· ὡς ἄρα πυκνοὶ 480
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὐσις ὑπ' Ὀδυσσεὺς
δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλησιν
εὑρεῖαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλὴ,
δσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι
ώρῃ χειμερίῃ, εὶς καὶ μάλα περ χαλεπαίνοι. 485
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ώς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, φῶ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὔῃ, 490
ώς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
ὑπνον ἐπ' ὅμμασι χεῦ, ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαιάκας.

Athena appears in a dream to Nausicaa.

Ὦς δὲ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆρός ἐστι Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οὐ πρὸν μέν ποτέ ἔναιον ἐν εὐρυχόρῳ· Τιπερείῃ,
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορεόντων,
οὐ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἥγε Ναυσίθοος θεοειδῆς,
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῦχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηὸν ποίησε θεῶν, καὶ ἐδάσσατο ἀρούρας. 10
ἀλλ' δὲ μὲν ἥδη κηρὶ δαμεὶς Ἀϊδόσδε βεβήκει,
Ἀλκίνοος δὲ τότε ἥρχε, θεῶν ἄπο μῆδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα. 15
βῆρός δὲ ἴμεν ἐσθάλαιμον πολυδαίδαλον, φέρειν κούρη
κοιμᾶτο ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πάρα δὲ δύναμις ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖν ἐκάτερθε· θύραι δέ ἐπέκειντο φαειναί.
ἡ δέ ἀνέμου ως πνοιὴ ἐπέσπιτο δέμνια κούρης,
στῆρός δέ ἄρετος κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν, 20

6. ΟΔΥΣΣΕΙΑΣ Ζ.

εἰδομένη κούρῃ ναυσικλειτοῖ Δύμαντος,
ἥ οἱ ὁμηλική μὲν. ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικά, τί νῦ σ’ ὁδε μεθήμονα γείνατο μῆτηρ; 25
εἶματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οὐ κέ σ’ ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλὴ, χαίρουσιν δὲ πατὴρ καὶ πότνια μῆτηρ. 30
ἀλλ’ ἵομεν πλυνέουσται ἀμ’ ἡοῖ φαινομένηφι
καὶ τοι ἐγὼ συνέριθος ἀμ’ ἔψομαι, δῆρα τάχιστα
ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι.
ἡδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, δθι τοι γένος ἐστὶν καὶ αὐτῆ. 35
ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἡῶθι πρὸ^τ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγησι
ζῶστρά τε καὶ πέπλους καὶ ρήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὁδ’ αὐτῆ πολὺ κάλλιον ἡὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος.’ 40

‘Η μὲν ἄρ’ ὡς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ, δθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ^τ
ἔμμεναι· οὕτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὅμβρῳ
δεύεται οὔτε χιῶν ἐπιπλαναται, ἀλλὰ μάλ’ αἴθρῃ
πέπταται ἀνέφελος, λευκὴ δ’ ἐπιδέδρομεν αἴγλη· 45
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἡματα πάντα.
ἔνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.

Nausicaa gets leave from her father and starts for the washing-tanks.

Αὐτίκα δ’ Ἡώς ἡλθεν ἐύθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὑπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἴμεναι κατὰ δώμαθ’, ἵν’ ἀγγείλειε τοκεῦστι, 50

6. ΟΔΥΣΣΕΙΑΣ Ζ.

πατρὶ φίλῳ καὶ μητρὶ κιχήσατο δ' ἔνδον ἔόντας.
 ἡ μὲν ἐπ' ἐσχάρῃ ἥστο σὺν ἀμφιπόλοισι γυναιξὶν,
 ἥλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτὸν βασιλῆας
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἄγανοί. 55
 ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·

'Πάππα φίλ', οὐκ ἀν δή μοι ἐφοπλίσσειας ἀπήνην
 ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
 ἐς ποταμὸν πλυνέοντα, τά μοι ρέρυπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἔόντα 60
 βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῖες ἐνὶ μεγάροις γεγάσιν,
 οἱ δύ' ὅπυίοντες, τρεῖς δ' ἡγέθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἴματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65

'Ως ἐφατ· αἰδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ. ✓

'Οὕτε τοι ἡμιόνων φθονέω, τέκος, οὕτε τεν ἄλλου.
 ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσονταιν ἀπήνην
 ὑψηλὴν εὔκυκλον, ὑπερτερή ἀραρύναν.' 70

'Ως εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐντροχὸν ἡμιονείην
 ὕπλεον, ἡμιόνους θ' ὑπαγον ζεῦξάν θ' ὑπ' ἀπήνη.
 κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.
 καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπήνη,75
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδήν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχενεν
 ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
 δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 εἴως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξὶν.80
 ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν·

αὶ δ' ἄμοιον ταῦνοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,
οὐκ οἶην, ἀμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόου περικαλλέ' ἵκοντο, 85
ἐνθ' ἡ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,
ἐνθ' αὖ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.

καὶ τὰς μὲν σεῦναν ποταμὸν πάρα δινήεντα
τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης 90
εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μελαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα,
ἔξείης πέτασαν παρὰ θῦν' ἀλὸς, ἥχι μάλιστα
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95

αὶ δὲ λοεστάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἐπειθ' εἶλοντο παρ' ὅχθησιν ποταμοῖο,
εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτὴ,
σφαίρῃ ταὶ δ' ἄρ' ἐπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι. 100
τῆσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.

οἵη δ' Ἀρτεμις εἰσὶ κατ' οὔρεος ιοχέαιρα, 105
ἡ κατὰ Τηνύετον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·

τῇ δέ θ' ἄμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
λιγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἡ γε κάρη ἔχει ἥδε μέτωπα,
ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ῶς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

Odysseus wakes at the cry of the maidens,
'Αλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι

85

90

95

100

105

110

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ζεύξασ' ἡμιόνους πτύξασά τε εῖματα καλὰ,
ἔνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ώς Ὁδυσσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην,
ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἥγήσαιτο.
σφαιραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεια· 115
ἀμφιπόλου μὲν ἀμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ,
αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὁδυσσεὺς,
έξόμενος δ' ὕρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“Ω μοι ἔγὼ, τέων αὐτε βροτῶν ἐς γαῖαν ἵκανω;
ἢ ἦ δ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
ἥε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεοῦδῆς;
ώς τέ με κουράων ἀμφήλυνθε θῆλυς ἀντὴ,
νυμφάων, αὶ ἔχοντ' ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἢ νῦ που ἀνθρώπων εἴμι σχεδὸν αὐδηέντων; 125
ἄλλ' ἄγ', ἔγὼν αὐτὸς πειρήσομαι ηδὲ ἰδωμαι.”

“Ως εἰπὼν θάμινων ὑπεδύσετο δῖος Ὁδυσσεὺς,
ἐκ πυκινῆς δ' ὑλῆς πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ώς ρύσαιτο περὶ χροῦ μῆδεα φωτός.
βῆ δ' ἵμεν ὡς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130
ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ δίεσσιν
ἥε μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ώς Ὁδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135
μίξεσθαι, γυμνός περ ἐών· χρειώ γὰρ ἵκανε.
σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἄλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλῃ ἐπ' ἡιώνας προύχούσας·
οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εὔλετο γυίων.
στῇ δ' ἄντα σχομένη· δε δὲ μερμήριξεν Ὁδυσσεὺς, 140
ἢ γούνων λίσσοιτο λαβῶν εὐώπιδα κούρην,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ἡ αὗτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισι
λίσσοιτ', εἰ δεῖξει πόλιν καὶ εἶματα δοῖη.
ώς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον' 145

and comes forward and addresses Nausicaa.

‘Γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἡ βροτός ἐστι;
εἰ μέν τις θεός ἐστι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
Ἄρτέμιδί σε ἐγώ γε, Διὸς κούρη μεγάλοιο,
εἰδός τε μέγεθός τε φυῆν τ' ἄγχιστα ἐίσκω·
εἰ δέ τίς ἐστι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
τρισμάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ καστίγνητοι· μάλα πού σφισι θυμὸς 155
αἰὲν ἐνφροσύνησιν ιαίνεται εἴνεκα σεΐο,
λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐέδνοισι βρίστας οἰκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἵδον βροτὸν δόφθαλμοῖσιν, 160
οὔτ' ἄνδρ' οὔτε γυναικα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ .
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
ἡλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἐσπετο λαὸς
τὴν ὅδὸν ἥ δὴ ἐμελλεν ἐμοὶ κακὰ κήδε ἐσεσθαι. 165
ώς δ' αὕτως καὶ κεῖνο ἵδων ἐτεθήπεα θυμῷ
δὴν, ἐπεὶ οὖ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ώς σὲ, γύναι, ἄγαμαί τε τέθηπά τε δεῖδιά τ' αἰνῶς
γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζός ἐεικοστῷ φύγον ἥματι οἴνοπα πόντον” 170
τόφρα δέ μ' αἰὲν κῦμ' ἐφόρει κραιπναί τε θύελλαι
νήσουν ἀπ' Ὁγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ὅφρα τί που καὶ τῆδε πάθω κακόν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
ἐσ πρώτην ἱκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
ἀνθρώπων, οἱ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
ἄστυ δέ μοι δεῖξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,
εἴ τι που εἴλυμα σπείρων ἔχεις ἐνθάδ' Ιοῦσα. 180
σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοινᾶς,
ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην δπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,
ἢ ὅθ όμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἡδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυνον αὐτοί· 185 L

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικάδα λευκώλενος ἀντίον ηὔδα·
'ξεῖν', ἐπεὶ οὗτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
Ζεὺς δ' αὐτὸς νέμει ὅλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἔκάστῳ· 190
καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης.
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὕτε τεν ἄλλου,
ῶν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.' V
'Η ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἵδοῦσαι;
ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
οὐκ ἐσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
οἵ κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται

6. ΟΔΥΣΣΕΙΑΣ Ζ.

δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἄλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἵκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἄπαντες
ξεῖνον τε πτωχοί τε, δόπις δ' ὀλίγη τε φίλη τε.
ἄλλὰ δότ', ἀμφίπολοι, ξεῖνῳ βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

“Ως ἔφαθ’, αἱ δ’ ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ’ ἄρ’ Ὁδυσσῆν εἶσαν ἐπὶ σκέπας, ὡς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
πὰρ δ’ ἄρα οἱ φᾶρος τε χιτῶνά τε εἴματ’ ἔθηκαν,
δῶκαν δὲ χρυσέην ἐν ληκύθῳ ὑγρὸν ἔλαιον,
ἥνωγον δ’ ἄρα μιν λοῦσθαι ποταμῷο ῥοῆσι. 215
δή ῥα τότ’ ἀμφιπόλοισι μετηγύδα δῖος Ὁδυσσεύς·

“Ἀμφίπολοι, στήθ’ οὕτω ἀπόπροθεν, ὅφρ’ ἐγὼ αὐτὸς
ἄλμην ὕμοιν ἀπολούσομαι, ἀμφὶ δ’ ἔλαιώ
χρίσομαι· ή γὰρ δηρὸν ἀπὸ χροός ἔστιν ἀλοιφή. 220
ἄντην δ’ οὐκ ἀν ἐγώ γε λοέστομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών.” ✓

“Ως ἔφαθ’, αἱ δ’ ἀπάνευθεν ἵσαν, εἶπον δ’ ἄρα κούρῃ.
αὐτὰρ δ’ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὁδυσσεὺς
ἄλμην, η̄ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὕμους· 225
ἐκ κεφαλῆς δ’ ἔσμηχεν ἀλὸς χνόν ἀτρυγέτοιο.
αὐτὰρ ἐπειδὴ πάντα λοέστατο καὶ λίπ’ ἄλειψεν,
ἀμφὶ δὲ εἴματα ἔσταθ’ ἂ οἱ πόρε παρθένος ἀδμῆς,
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
μείζονά τ’ εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος 230
οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας. ✓
ώς δ’ ὅτε τις χρυσὸν περιχένεται ἀργύρῳ ἀνὴρ
ἴδρις, δὸν “Ηφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ὅς ἄρα τῷ κατέχενε χάριν κεφαλῆ τε καὶ ὕμοις. 235
 ἔζετ' ἔπειτ' ἀπάνευθε κιὰν ἐπὶ θῖνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηὲντο δὲ κούρη.
 δή ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·

‘Κλῦτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οὐδὲ “Ολυμπον ἔχουσι, 240
 Φαιήκεσσ’ δόδ’ ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ’ εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εύρυν ἔχουσιν.
 αἰ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245
 ἀλλὰ δότ’, ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε.’

‘Ως ἔφαθ’, αἰ δ’ ἄρα τῆς μάλα μὲν κλύνον ἡδ’ ἐπίθοντο,
 πὰρ δ’ ἄρ’ ‘Οδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.
 ἢ τοι δὲ πῶνε καὶ ἡσθε πολύτλας δῖος ‘Οδυσσεὺς
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἀλλ’ ἐνόησεν·
 εἷματ’ ἄρα πτύξασα τίθει καλῆς ἐπ’ ἀπήνης,
 ζεῦξεν δὲ ἡμιόνους κρατερώνυχας, ἀν δὲ ἔβη αὐτή.
 ὥτρυνεν δὲ ‘Οδυσσῆα, ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν’

Nausicaa brings Odysseus with her, but bids him enter
 the city alone.

‘Ορσεο δὴ νῦν, ξεῖνε, πόλινδ’ ἵμεν, ὅφρα σε πέμψω
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
 ἀλλὰ μάλ’ ὁδ’ ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 δῆφρ’ ἀν μέν κέ ἀγροὺς ἵομεν καὶ ἔργ’ ἀνθρώπων,
 τόφρα σὺν ἀμφιπόλοισι μεθ’ ἡμιόνους καὶ ἄμαξαν 260
 καρπαλίμως ἔρχεσθαι· ἐγὼ δὲ ὁδὸν ἡγεμονεύσω.
 αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν ἦν πέρι πύργος
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

6. ΟΔΥΣΣΕΙΑΣ Ζ.

λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
 εἰρύαται· πᾶσιν γὰρ ἐπίστιον ἔστιν ἑκάστῳ. 265
 ἔνθα δέ τέ σφ' ἀγορὴ, καλὸν Ποσιδήιον ἀμφὶς,
 ρυτοῖσιν λάεσσι κατωρυχέεσσος' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσι,
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἵστοι καὶ ἐρετμὰ νεῶν καὶ νῆες ἔισαι,
 ἥσιν ἀγαλλόμενοι πολιῆν περόωσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις δύσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦ τις ὡδὸς εἴπησι κακώτερος ἀντιβολῆσας. 275
 'τίς δ' ὅδε Ναυσικάφ ἔπεται καλός τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νῦ οἱ ἔσσεται αὐτῇ. ✓
 ἡ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσίν.
 ἡ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἥλθεν 280
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἥματα πάντα.
 βέλτερον, εὶς καύτη περ ἐποιχομένη πόσιν εὗρεν
 ἄλλοθεν· ἡ γὰρ τούσδε γέ ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὺς μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
 ὃς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλῃ νεμεσῷ, ἡ τις τοιαῦτά γε ῥέζοι,
 ἡ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων
 ἀνδράσι μίσγηται πρίν γέ ἀμφάδιον γάμον ἐλθεῖν.
 Ξεῖνε, σὺ δ' ὡδὸς ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμῶν.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυά τ' ἀλωὴ,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας.
 ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἥμεῖς 295

6. ΟΔΥΣΣΕΙΑΣ Ζ.

ἀστυδε ἔλθωμεν καὶ ἵκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ήδ' ἐρέεσθαι
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
 ῥεῖα δ' ἀργυνωτ' ἐστὶ καὶ ἀν πάις ἡγήσαιτο 300
 νήπιος· οὐ μὲν γάρ τι ἔοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλὴ, Λ
 ὥκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἀν ἵκηαι
 μητέρ' ἐμήν ἡ δ' ἥσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἥλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
 κίονι κεκλιμένῃ· δμωαὶ δέ οἱ εἴατ' ὅπισθεν.
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ δ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὁς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἵδηαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσι.
 [εἴ κέν τοι κείνη γε φίλα φρονέησος' ἐνὶ θυμῷ,
 ἐλπιωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]' 315

When they reach the city, Odysseus stops in the grove
of Athena.

“Ως ἄρα φωνήσασ’ ἴμασεν μάστιγι φαεινῇ
 ἡμιόνους· αἱ δ' ὥκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν.
 ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐπολέστη πεζοὶ
 ἀμφίπολοι τ' Ὁδυσσεύς τε· νόσῳ δ' ἐπέβαλλεν ἴμάσθλην.
 δύσετό τ' ἡέλιος, καὶ τοὺς κλυτὸν ἄλσος ἵκοντο 321
 ἵρδν Ἀθηναίης, ἵν' ἄρ' ἔζετο δῖος Ὁδυσσεύς.
 αὐτίκ' ἔπειτ' ἥράτο Διὸς κούρῃ μεγάλοιο·
 ‘Κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·

6. ΟΔΥΣΣΕΙΑΣ Ζ.

νῦν δή πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325
ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἥδ' ἐλεεινόν·'

"Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὐ πω φαίνετ' ἐναντίη· αἴδετο γάρ ρα

πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν

330

ἀντιθέψεων Ὁδυσῆι πάρος ἥν γαῖαν ἱκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσέως εῖσοδος πρὸς Ἀλκίνουν.

Nausicaa reaches her home.

*Ως ό μὲν ἔνθ' ἡράτο πολύτλας δῖος Ὁδυσσεὺς,
κούρην δὲ προτὶ ἀστυ φέρεν μένος ἡμιόνουιν.
ἡ δ' ὅτε δὴ οὖ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
ἴσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ δ' ὑπ' ἀπήνης
ἡμιόνους ἔλνον ἐσθῆτά τε ἐσφερον εἰσω.
αὐτὴ δ' ἐς θάλαμον ἔδυ ἦιε· δαῖε δέ οἱ πῦρ
γρηὴς Ἀπειραίη, θαλαμηπόλος Εὔρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἥγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσι
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὁς δῆμος ἄκουεν·
ἢ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.
ἢ οἱ πῦρ ἀνέκαιε καὶ εἰσω δόρπον ἐκόσμει. 5

Odysseus is met by Athena in the form of a young girl.

Καὶ τότ' Ὁδυσσεὺς ὥρτο πόλινδ' ἴμεν· αὐτὰρ Ἀθήνη
πολλὴν ἡέρα χεῦνε φίλα φρονέουσ' Ὁδυσσῆι,
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἔξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραυνήν,
ἔνθα οἱ ἀντεβόλησε θεὰ γλάυκῶπις Ἀθήνη 15

7. ΟΔΥΣΣΕΙΑΣ Η.

παρθενικῇ εἰκῦνα νεήνιδι, κάλπιν ἔχούσῃ.

20

στῇ δὲ πρόσθ' αὐτοῦ ὁ δ' ἀνείρετο δῖος Ὁδυσσεύς·

“Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἄλκινόν, ὃς τοῦσδε μετ' ἀνθρώποισιν ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἵκανω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὐ τινα οἶδα
ἀνθρώπων, οἱ τήνδε πόλιν καὶ ἔργα νέμονται.”

25

Τὸν δ' αὐτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘τοιγάρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὃν με κελεύεις
δειξω, ἐπεὶ μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ίθι σιγῇ τοῖον, ἐγὼ δ' ὅδὸν ἡγεμονεύσω·
μηδέ τιν' ἀνθρώπων προτιόστεο μηδ' ἐρέεινε.
οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὃς κ' ἄλλοθεν ἔλθῃ.
νησὶ θοῆσιν τοί γε πεποιθότες ὠκείησι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων·
τῶν νέες ὠκεῖαι ώσεὶ πτερὸν ἦὲ νόημα.’

30

“Ως ἄρα φωνήσασ’ ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἐπειτα μετ' ἵχνια βαῦνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἀστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
εἴα ἐνπλόκαμος, δεινὴ θεὸς, ἥ δά οἱ ἀχλὺν
θεσπεσίην κατέχενε φίλα φρονέουσ’ ἐνὶ θυμῷ.
θαύμαζεν δ' Ὁδυσσεὺς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
νύψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκουντο,
τοῖσι δὲ μύθων ἡρχε θεὰ γλαυκῶπις Ἀθήνη·”

40

45

She directs him to the house of Alcinous.

‘Οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας,

7. ΟΔΥΣΣΕΙΑΣ Η.

δαιτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν·
'Αρήτη δ' ὅνομ' ἔστιν ἐπώνυμον, ἐκ δὲ τοκήων
τῶν αὐτῶν οὖ περ τέκον Ἀλκίνοον βασιλῆα.

50

Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
όπλοτάτη θυγάτηρ μεγαλήτορος Εύρυμέδοντος,
ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασιλευεν.

55

ἄλλ' ὁ μὲν ὥλεσε λαὸν ἀτάσθαλον, ὥλετο δ' αὐτὸς,
τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παιδα
Ναυσίθοον μεγάθυμον, δος ἐν Φαίηξιν ἄνασσε·
Ναυσίθοος δ' ἔτεκεν 'Ρηξήνορά τ' Ἀλκίνοόν τε.

60

τὸν μὲν ἄκουρον ἔόντα βάλ· ἀργυρότοξος Ἀπόλλων
νυμφίον ἐν μεγάρῳ, μίαν οἴην παιδα λιπόντα
'Αρήτην τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
καὶ μιν ἔτισ' ὡς οὖ τις ἐπὶ χθονὶ τίεται ἄλλη,

65

ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.

ὦς κείνη περὶ κῆρι τετίμηταί τε καὶ ἔστιν
ἔκ τε φίλων παῖδων ἔκ τ' αὐτοῦ Ἀλκινόοιο
καὶ λαῶν, οὖ μίν Ῥα θεὸν ὡς εἰσορόωντες
δειδέχαται μύθοισιν, δτε στείχησ' ἀνὰ ἄστυ.

70

οὖ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
οἶσίν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύει.

εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἴδειν καὶ ίκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.' 75

V

Description of the palace and gardens of Alcinous.

"Ως ἄρα φωνήσασ' ἀπέβη γλαυκῶπις Ἀθήνη
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

7. ΟΔΥΣΣΕΙΑΣ Η.

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν Ἀθήνην, 80
 δῦνε δ' Ἐρεχθῆος πυκινὸν δόμουν. αὐτὰρ Ὁδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἵε κλυτά· πολλὰ δέ οἱ κῆρ
 ὥρμαιν' ἴσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.
 ὡς τε γὰρ ήειλούν αἴγλη πέλευν ἡὲ σελήνης
 δῶμα κάθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦν, περὶ δὲ θριγκὸς κυάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμουν ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἐστασαν οὐδῷ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἥσαν,
 οὓς "Ηφαιστος ἔτευξεν ἰδυῆσι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρως ἥματα πάντα.
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῦν διαμπερὲς, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ ἐύνυητοι βεβλήσατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριώντο
 πίνοντες καὶ ἔδοντες ἐπιητανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐνδυμήτων ἐπὶ βωμῶν 100
 ἐστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δῶματα δαιτυμόνεσσι.
 πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναικὲς
 αἱ μὲν ἀλετρεύουσι μύλης ἔπι μίλοπα καρπὸν,
 αἱ δ' ἴστοὺς ὑφόωσι καὶ ἡλάκατα στρωφῶσιν 105
 ἥμεναι, οἵᾳ τε φύλλα μακεδνῆς αἰγείροιο·
 καιροσέων δ' ὁθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 ὅσσον Φαίηκες περὶ πάντων ἰδριες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὃς δὲ γυναικὲς
 ἴστων τεχνῆσσαι περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἔκτοσθεν δ' αὐλῆς μέγας ὅρχατος ἄγχι θυράων
τετράγυνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὅγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι

115

συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰὲν
Ζεφυρίη πνείουσα τὰ μὲν φύει, ἀλλα δὲ πέσσει.
ὅγχην ἐπ' ὅγχην γηράσκει, μῆλον δ' ἐπὶ μῆλῳ,

120

αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σύκον δ' ἐπὶ σύκῳ.
ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,
τῆς ἔτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
τέρσεται ἡελίῳ, ἐτέρας δ' ἄρα τε τρυγόωσιν,
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὅμφακές εἰσιν

125

ἄνθος ἀφιεῖσαι, ἔτεραι δ' ὑποπερκάζουσιν.
ἔνθα δὲ κοσμητὰὶ πρασιὰὶ παρὰ νεάτον ὅρχον
παντοῖαι πεφύασιν, ἐπηεταὶ δὲ γανόωσαι·
ἐν δὲ δύώ κρηναι ἡ μέν τ' ἀνὰ κῆπον ἀπαντα
σκίδναται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι

130

πρὸς δόμουν ὑψηλὸν, ὅθεν ὑδρεύοντο πολῦται.
τοῖς ἄρ' ἐν Ἀλκινόοι θεῶν ἔσαν ἀγλαὰ δῶρα.

Odyssseus appears in the midst and supplicates Arete.

"Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὁδυσσεύς.

αὐτὰρ ἐπειδὴ πάντα ἐῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.
εὑρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας

135

σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
ῳ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὁδυσσεὺς,
πολλὴν ἡέρ' ἔχων, ἥν οἱ περίχενεν Ἀθήνη,

140

ὅφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὁδυσσεὺς,
καὶ τότε δὴ ρ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.

οἱ δ' ἀνεψιοί γένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὁρώντες· ὁ δὲ λιτάνευεν Ὁδυσσεύς.

145

‘Ἀρήτη, θύγατερ Ρηξήνορος ἀντιθέοιο,
σόν τε πόσιν σά τε γούναθ’ ἵκανω πολλὰ μογῆσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ δλβια δοῖεν
ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἔκαστος
κτήματ’ ἐνὶ μεγάροισι γέρας θ’ ὃ τι δῆμος ἔδωκεν.
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ’ ἵκεσθαι
θᾶστον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω.’

‘Ως εἰπὼν κατ’ ἄρ’ ἔζετ’ ἐπ’ ἐσχάρῃ ἐν κονίησι
πάρ πυρί· οἱ δ’ ἄρα πάντες ἀκῆν ἐγένοντο σιωπῇ.
ὅψε δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,
ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς.
ὅ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·

‘Ἀλκίνο’, οὐ μέν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῦνον μὲν χαμαὶ ἥσθαι ἐπ’ ἐσχάρῃ ἐν κονίησιν.
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἴσχανόνται.
ἀλλ’ ἄγε δὴ ξεῦνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἴσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὃς θ’ ἵκέτησιν ἄμ’ αἰδοῖοισιν ὀπηδεῖ·
δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἔόντων.’

160

Alcinous raises him from the hearth and sets food
before him,

Αὐτὰρ ἐπεὶ τό γ’ ἄκουσ’ ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἐλῶν Ὅδυσσηα δαΐφρονα ποικιλομήτην
ῷρσεν ἀπ’ ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,
νιὸν ἀναστήσας ἀγαπήνυρα Λαοδάμαντα,

170

7. ΟΔΥΣΣΕΙΑΣ Η.

ὅς οἱ πλησίον ἵζε, μάλιστα δέ μιν φιλέεσκε.
 χέρνιβα δ' ἀμφίπολος προχόφ ἐπέχενε φέρουσα
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175
 εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 αὐτὰρ δι πῦνε καὶ ἥσθε πολύτλας δῖος Ὁδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόιο·

‘Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῦμον
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὸς τερπικεραύνῳ 180
 σπείσομεν, ὃς θ' ἱκέτησιν ἄμ' αἰδοίοισιν ὀπηδεῖ.’

‘Ως φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἥθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε. 185

promising on the morrow to see about his convoy home.

‘Κέκλυτε, Φαιήκων ἡγήτορες ἥδε μέδοντες,
 δόφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἵόντες· 190
 ἥωθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
 ξεῖνον ἐνὶ μεγάροις ξεινίστομεν ἥδε θεοῖσιν
 ῥέξομεν ἵερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μιησόμεθ', ὡς χ' δι ξεῖνος ἀνευθε πόνου καὶ ἀνίης
 πομπῆς ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθησι 195
 πρὸν γε τὸν ἥσ γαῖης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἀσσα οἱ αἷσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανώνται. 200

7. ΟΔΥΣΣΕΙΑΣ Η.

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
ἡμῖν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,
δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.
εὶ δ' ἄρα τις καὶ μοῦνος ἵων ἔνυμβληται ὀδίτης,
οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἔγγύθεν εἰμὲν, 205
ῶς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.^l

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεὺς·
'Ἀλκίνῳ', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγώ γε
ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οὐ δέμας οὐδὲ φυὴν, ἀλλὰ θυητοῖσι βροτοῖσιν· 210
οὓς τινας ὑμεῖς ἵστε μάλιστ' ὅχέοντας διζῦν
ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἴσωσαίμην.
καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
ὅσσα γε δὴ ἔνυμπαντα θεῶν ἴότητι μόγησα.
ἄλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ή τ' ἐκέλευσεν ἔο μυήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ῶς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ή δὲ μάλ' αἰεὶ^l
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἄμ' ήσι φαιωμένηφι,
ῶς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
καὶ περ πολλὰ παθόντα ἰδόντα με καὶ λίποι αἰῶν
κτῆσιν ἐμὴν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.^l 225

"Ως ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ήδ' ἐκέλευσον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἥθελε θυμὸς,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἔκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὁδυσσεὺς,
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς 230
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

7. ΟΔΥΣΣΕΙΑΣ Η.

τοῖσιν δ' Ἀρήτη λευκώλενος ἥρχετο μύθων·
ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἴματ' ἵδοῦσα
καλὰ, τά δ' αὐτὴ τεῦχε σὺν ἀμφιπόλοισι γυναιξὶ· 235
καί μιν φωνῆσας ἔπεια πτερόεντα προσηύδα·

Odyssseus tells how he had come to Scheria.

‘Ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἴματ' ἔδωκεν;
οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἴκέσθαι;’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς·
‘ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι 241
κήδε’, ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
τοῦτο δέ τοι ἐρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς.
‘Ωγυγίη τις νῆσος ἀπόπροθεν εἰν ἀλὶ κεῖται,
ἔνθα μὲν Ἄτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων. ✓
ἄλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἥγαγε δαίμων
οἶν, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250

[ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἔταιροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἐλῶν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς Ὡγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ
ναίει ἐνπλόκαμος, δεινὴ θεὸς, ἦ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·

ἄλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.] ✓
ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἴματα δ' αἱὲν
δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ· 255
ἄλλ' ὅτε δὴ ὅγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

7. ΟΔΥΣΣΕΙΑΣ Η.

Ζηνὸς ὑπ' ἀγγελίης, ἷ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἥδὺ, καὶ ἀμβροτα εῖματα ἔσσεν, 265
 οὐρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
 ἐπτὰ δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,
 ὀκτωκαιδεκάτη δ' ἐφάνη ὅρεα σκιόεντα
 γαῖης ὑμετέρης, γήθησε δέ μοι φίλον ἥτορ
 δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι διζῦνι 270
 πολλῇ, τὴν μοι ἐπώρσε Ποσειδάων ἐνοσίχθων,
 ὃς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
 ὕρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
 εἴα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ· αὐτὰρ ἐγώ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὅφρα με γαῖη
 ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
 πέτρης πρὸς μεγάλησι βαλὸν καὶ ἀτερπέι χώρῳ·
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπῆλθον 280
 ἐς ποταμὸν, τῇ δή μοι ἐξίσατο χῶρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἵνι ἀνέμοιο.
 ἐκ δ' ἔπειτον θυμηγερέων, ἐπὶ δ' ἀμβροσίη νὺξ
 ἥλυθ· ἐγὼ δ' ἀπάνευθε διπετέος ποταμοῦ
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἥφυσαμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἥτορ,
 εὗδον παννύχιος καὶ ἐπ' ἥῶ καὶ μέσον ἥμαρ·
 δύστετό τ' ἥέλιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῆσι.
 τὴν ἱκέτευσ· ἡ δ' οὐ τι νοήματος ἥμβροτεν ἐσθλοῦ,
 ὡς οὐκ ἀν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

7. ΟΔΥΣΣΕΙΑΣ Η.

ἥ μοι σῦτον ἔδωκεν ἄλις ἥδ' αἴθοπα οἶνον,
καὶ λοῦσ' ἐν ποταμῷ, καὶ μοι τάδε εῖματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

295

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', ἦ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμὴ, οὕνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν 300
ἡγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρώτην ἱκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς·
'ἥρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην·
ἡ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσκηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

✓

Alcinous promises him his convoy for the morrow,

Τὸν δ' αὐτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
'ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,
τοῖος ἐὼν οἶστι, τά τε φρονέων ἃ τ' ἐγώ περ,
παῖδά τ' ἐμὴν ἔχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἔθέλων γε μένοις· δέκοντα δέ σ' οὐ τις ἔρυξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὸν πατρὶ γένοιτο.

πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, δόφρ' εὖ εἰδῆς,
αὔριον ἔς τῆμος δὲ σὺ μὲν δεδημένος ὑπνῷ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, δόφρ' ἀν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστὶν, 320
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι οὖ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ραδάμανθυν
ἡγον ἐποψόμενον Τιτυδὸν, Γαιήιον υἱόν.

7. ΟΔΥΣΣΕΙΑΣ Η.

καὶ μὲν οἱ ἔνθ' ἥλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
ἥματι τῷ αὐτῷ καὶ ἀπήνυσσαν οἴκαδ' ὁπίσσω.

εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
νῆες ἔμαι καὶ κοῦροι ἀναρρίπτειν ἀλλα πηδῷ.³

“Ως φάτο, γήθησεν δὲ πολύτλας δῖος Ὁδυσσεὺς,
εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 330

‘Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἄπαιντα
Ἄλκινοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ίκούμην.’

and all retire for the night.

“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335
δέμνι ὑπ' αἰθούσῃ θέμεναι καὶ ρήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
αἱ δ' ἵσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσσαν πυκινὸν λέχος ἐγκονέουσαι,
ῶτρυνον Ὁδυσῆα παριστάμεναι ἐπέεσσιν· 340

“Ορσο κέων, ὃ ξεῖνε· πεποίηται δέ τοι εὔνή·
ὦσ φάν· τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὦσ δ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὁδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
Ἄλκινοος δ' ἄρα λέκτο μυχῷ δόμου νψηλοῖο,
πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὔνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

Οδυσσέως σύστασις πρὸς Φαιάκας.

Alcinous calls an assembly, and proposes to send
Odysseus home.

Ἔμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡὸς,
ὥρυντ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἄν δ' ἄρα διογενὴς ὥρτο πτολίπορθος Ὁδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο

Φαιήκων ἀγορήνδ', ἢ σφιν παρὰ νηυσὶ τέτυκτο.

ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἢ δ' ἀνὰ ἄστυ μετώχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὁδυσσῆι μεγαλήτορι μητιόωσα,

καὶ ῥα ἔκάστῳ φωτὶ παρισταμένη φάτο μῦθον·

‘ Δεῦτ’ ἄγε, Φαιήκων ἡγήτορες ἡδὲ μέδουντες,
εἰς ἀγορὴν ἵέναι, ὅφρα ξείνοιο πύθησθε,
δος νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθεὶς, δέμας ἀθανάτοισιν ὅμοῖος.’

‘ Ως εἰποῦσ’ ὕτρυνε μένος καὶ θυμὸν ἔκάστου.
καρπαλίμως δ’ ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι
ἀγρομένων· πολλοὶ δ’ ἄρα θηήσαντο ἰδόντες
νίὸν Λαέρταο δαΐφρονα. τῷ δ’ ἄρ’ Ἀθήνη
θεσπεσίην κατέχενε χάριν κεφαλῆ τε καὶ ὤμοις,
καὶ μιν μακρότερον καὶ πάστονα θῆκεν ἰδέσθαι,

5

10

15

20

8. ΟΔΥΣΣΕΙΑΣ Θ.

ώς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
δεινός τ' αἰδοῖος τε, καὶ ἐκτελέσειεν ἀέθλους
πολλοὺς, τοὺς Φαιήκες ἐπειρήσαντ' Ὀδυσῆος.
αὐτὰρ ἐπεῑ ρ' ἥγερθεν ὅμηγερέες τ' ἐγένοντο,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε·

25

‘Κέκλυτε, Φαιήκων ἥγήτορες ἡδὲ μέδουτες,
ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ξεῖνος ὅδ', οὐκ οἶδ' ὃς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,
ἥτε πρὸς ἡοίων ἡ ἐσπερίων ἀνθρώπων·

πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30

ἡμεῖς δ', ως τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.

οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δώμαθ' ἵκηται,
ἐνθάδ' ὁδυρόμενος δηρὸν μένει εἴνεκα πομπῆς.

ἄλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν

πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35

κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.

δησάμενοι δ' εὖ πάντες ἐπὶ κληῆσιν ἐρετμὰ

ἔκβητ'. αὐτὰρ ἐπειτα θοὴν ἀλεγύνετε δαῦτα

ἡμέτερονδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40

σκηπτοῦχοι βασιλῆes ἐμὰ πρὸς δώματα καλὰ

ἔρχεσθ', ὅφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·

μηδέ τις ἀρνείσθω· καλέσασθε δὲ θεῖον ἀοιδὸν,

Δημόδοκον· τῷ γάρ ρα θεὸς περὶ δῶκεν ἀοιδὴν

τέρπειν, ὅππῃ θυμὸς ἐποτρύνησιν ἀείδειν.' 45

V

A ship is manned, and the chieftains meet at the palace

“Ως ἄρα φωνήσας ἥγήσατο, τοὶ δ' ἄμ' ἐποντο
σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
βήτην, ως ἐκέλευσ', ἐπὶ θῶν ἀλὸς ἀτρυγέτοιο.
αὐτὰρ ἐπεῑ ρ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,

50

8. ΟΔΥΣΣΕΙΑΣ Θ.

νῆα μὲν οὖ γε μέλαιναν ἄλὸς βένθοσδε ἔρυσσαν,
 ἐν δ' ἵστον τ' ἐτίθεντο καὶ ἵστια νηὶ μελανῇ,
 ἥρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν ἀνά θ' ἵστια λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τὴν γ' ὄρμισαν αὐτὰρ ἔπειτα 55
 βάν ρ' ἵμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
 πλήντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαΐδεκα μῆλ' ἱέρευσεν,
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινήν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἥλθεν ἄγων ἐρίηρον ἀοιδὸν,
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν,
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κάδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· πάρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 πάρ δὲ δέπας οἴνοιο, πιεῖν δτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῦμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἵμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
 νεῦκος Ὁδυσσῆος καὶ Πηλεῖδεω Ἀχιλῆος, 75
 ὡς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεή
 ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων

8. ΟΔΥΣΣΕΙΑΣ Θ.

χαῖρε νόφω, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
 ὡς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἥγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ^l
 Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὁδυσσεὺς
 πορφύρεον μέγα φᾶρος ἐλῶν χερσὶ στιβαρῆσι
 κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
 αἰδετο γὰρ Φαίηκας ὑπ' ὁφρύσι δάκρυα λείβων.
 ἦ τοι δτε λήξειεν ἀειδῶν θεῖος ἀοιδὸς,
 δάκρυ' ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἐλῶν σπείσασκε θεοῖσιν· 90
 αὐτὰρ ὅτ' ἄψ ἄρχοιτο καὶ δτρύνειαν ἀειδειν
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
 ἀψ' Ὁδυσσεὺς κατὰ κράτα καλυψάμενος γοάσκεν.
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἥδ' ἐνόησεν 95
 ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἷψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· l

‘Κέκλυτε, Φαιήκων ἡγήτορες ἥδε μέδουτες·
 ἥδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἔστης
 φόρμιγγός θ', ἦ δαιτὶ συνήορός ἐστι θαλεῖη· 100
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
 πάντων, ὡς χ' ὁ ἔεινος ἐνίσπῃ οἴσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 πύξ τε παλαισμοσύνη τε καὶ ἄλμασιν ἥδε πόδεσσιν.’

The games.

“Ως ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἐποντό.

8. ΟΔΥΣΣΕΙΑΣ Θ.

καὶ δ' ἐκ πασταλόφι κρέμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροι
κῆρυξ· ἥρχε δὲ τῷ αὐτὴν ὅδὸν ἦν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

105

βὰν δ' ἴμεν εἰς ἀγορὴν, ἀμα δ' ἐσπετο πουλὺς ὅμιλος,
μυρίοι· ἀν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί.
110
ῶρτο μὲν Ἀκρόνεώς τε καὶ Ὁκύαλος καὶ Ἐλατρεὺς
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
Ποντεύς τε Πρωρεύς τε, Θόων, Ἀναβησίνεώς τε
Ἀμφίαλός θ', νίσις Πολυνήσου Τεκτονίδαο·

115

ἀν δὲ καὶ Εύρύαλος, βροτολοιγῷ Ἰσος Ἀρη,
Ναυβολίδης, ὃς ἄριστος ἦν εἶδός τε δέμας τε
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
ἀν δ' ἐσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ' Ἀλιός τε καὶ ἀντίθεος Κλυτόνηος·
οἱ δ' ἡ τοι πρώτον μὲν ἐπειρήσαντο πόδεσσι.
120
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἀμα πάντες
καρπαλίμως ἐπέτοντο κονίοντες πεδίοι.

125

τῶν δὲ θέειν ὅχ' ἄριστος ἦν Κλυτόνηος ἀμύμων·
ὅσσον τ' ἐν νειῷ οὐρον πέλει ἡμιόνοιι,
τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δ' ἐλίποντο.
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
τῇ δ' αὐτ' Εύρύαλος ἀπεκαίνυτο πάντας ἄριστους.
ἄλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο.
130
αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·

135

‘ Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀεθλον
οἰδέ τε καὶ δεδάκηε· φυήν γε μὲν οὐ κακός ἐστι,
μηρούς τε κυήμας τε καὶ ἄμφω χεῖρας ὑπερθεν
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης

8. ΟΔΥΣΣΕΙΑΣ Θ.

δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.
οὐ γάρ ἐγώ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη.'

Τὸν δ' αὐτὸν Εὐρύαλος ἀπαμείβετο φῶνησέν τε· 140
‘Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσσαι ἵων καὶ πέφραδε μῆθον.’

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῇ ρῷ ἐσ μέσον ἵων καὶ Ὁδυσσῆα προσέειπε· 145

Laodamas challenges Odysseus to the contest.

‘Δεῦρ’ ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὅφρα κεν ἥσιν,
ἥ δι τι ποσσὸν τε ρέξῃ καὶ χερσὸν ἔησιν.
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὅδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἥδη 150
νηῦς τε κατείρνυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.’

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς
‘Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρὶν μὲν μάλα πόλλα ἐπαθον καὶ πόλλα ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ῆμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.’

Euryalus taunts him for refusing.

Τὸν δ' αὐτὸν Εὐρύαλος ἀπαμείβετο νείκεσε τὸν ἄντην·
‘οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἀέθλων, οἰά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἄμα νηὶ πολυκληῆδι θαμίζων,
ἀρχὸς ναυτάων οἰ τε πρητκῆρες ἔασι,
φόρτου τε μιήμων καὶ ἐπίσκοπος ἥσιν ὅδαίων
κερδέων θ' ἀρπαλέων· οὐδὲ ἀθλητῆρι ἔοικας.’

8. ΟΔΥΣΣΕΙΑΣ Θ.

Odysseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
'ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166
οὗτως οὐ πάντεσπι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὕτε φυὴν οὕτ' ἄρ φρένας οὕτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἄλλὰ θεὸς μορφὴν ἔπειτι στέφει, οἵ δέ τ' ἐσ αὐτὸν 170
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὡς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἄλλ' οὖ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ώς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
Ὥρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ώς σύ γε μυθεῖαι, ἄλλ' ἐν πρώτοισιν δίω 180
ἔμμεναι, ὅφρ' ἥβῃ τε πεποίθεα χερσὶ τ' ἐμῆσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεστι πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἄλλὰ καὶ ὡς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακῆς γὰρ μῆθος· ἐπώτρυνας δέ με εἰπών.' 185
· *
· 'Η ρά καὶ αὐτῷ φάρει ἀνατέξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἡ οἴω Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ρά πειριστρέψας ἥκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἐπτηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἀνδρες,
λᾶος ὑπὸ ρίπης· δ' δ' ὑπέρπτατο σήματα πάντα
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκυῖα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

8. ΟΔΤΣΣΕΙΑΣ Θ.

‘Καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
 ἀμφαφόων’ ἐπεὶ οὖ τι μεμιγμένον ἔστὶν ὅμιλῳ,
 ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ' ἄεθλον·
 οὐ τις Φαιήκων τόδε γ' ἴξεται οὐδ' ὑπερήσει.’

‘Ως φάτο, γήθησεν δὲ πολύτλας δῆος Ὁδυσσεὺς,
 χαίρων οὕνεχ’ ἔταιρον ἐνηέα λεῦσσ’ ἐν ἀγώνι.
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεστοι.’

195

200

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον ἄλλον
 ἥσειν ἢ τοσσοῦτον δίομαι ἢ ἔτι μᾶσσον.

τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
 δεῦρ' ἄγε πειρηθήτω, ἐπεὶ μ' ἔχολώσατε λίην,
 ἢ πὺξ ἡὲ πάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων πλήν γ' αὐτοῦ Λαοδάμαντος.

ξεῖνος γάρ μοι ὅδ' ἔστι· τίς ἀν φιλέοντι μάχοιτο;
 ἄφρων δὴ κεῦνός γε καὶ οὐτιδανὸς πέλει ἀνήρ,
 δοτις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων
 δήμῳ ἐν ἀλλοδαπῷ· ἔο δ' αὐτοῦ πάντα κολούει.
 τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
 ἀλλ' ἔθέλω ἵδμεν καὶ πειρηθήμεναι ἄντην.

πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν δοσσοι ἄεθλοι.
 εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάσθαι·

πρῶτός κ' ἄνδρα βάλοιμι διστεύσας ἐν ὅμιλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἔταιροι
 ἄγχι παρασταῖνεν καὶ τοξαζοίατο φωτῶν.
 οἷος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
 δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.

τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
 δοσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῆτον ἔδουτες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἔθελήσω,
 οὐθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλίῃ,

215

220

8. ΟΔΥΣΣΕΙΑΣ Θ.

οῖ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.

225

τῷ ῥα καὶ αἷψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας
ἴκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οῦνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις διστῷ.

οἵοισιν δεῖδοικα ποσὶν μή τις με παρέλθῃ

230

Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
ἡν ἐπηετανός· τῷ μοι φύλα γυῖα λέλυνται.'

"Ως ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ."

'Αλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε.

235

Alcinous shows how well his people can dance.

'Ξεῖν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, η τοι ὀπηδεῖ,
χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
νείκεσεν, ὡς ἀν σὴν ἀρετὴν βροτὸς οὕ τις ὅνοιτο
ὅστις ἐπίσταιτο ησι φρεσὶν ἄρτια βάζειν'

240

ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλῳ
εἴπης ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
ἡμετέρης ἀρετῆς μεμυημένος, οἷα καὶ ἡμῖν
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἔξετι πατρῶν.

245

οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταὶ,
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὸν ἄριστοι,
αἰεὶ δ' ἡμῖν δαίς τε φύλη κιθαρίς τε χοροί τε
εἴματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εύναι.
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅστοι ἄριστοι,
παίσατε, ὡς χ' ὁ ξεῖνος ἐνίσπῃ οῖσι φύλοισιν,
οἴκαδε νοστήσας, ὅσον περιγιγνόμεθ' ἄλλων
ναυτιλήη καὶ ποσσὶ καὶ δρχηστνὶ καὶ ἀοιδῇ.
Δημοδόκῳ δέ τις αἷψα κιὼν φόρμιγγα λίγειαν

250

οἰσέτω, ἢ που κεῖται ἐν ἡμετέροισι δόμοισιν.¹

255

“Ως ἔφατ’ Ἀλκίνοος θεοείκελος, ὥρτο δὲ κῆρυξ
οἴσων φόρμιγγα γλαφυρὴν δόμουν ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτὸι ἐννέα πάντες ἀνέσταν
δήμιοι, οἱ κατ’ ἄγωνας ἐν πρήστεσκον ἔκαστα,
λείηναν δὲ χορὸν, καλὸν δ’ εὔρυναν ἄγωνα.

260

κῆρυξ δ’ ἐγγύθεν ἥλθε φέρων φόρμιγγα λίγειαν
Δημοδόκῳ· δὲ δ’ ἔπειτα κί’ ἐς μέσον ἀμφὶ δὲ κοῦροι
πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θείον ποσίν. αὐτὰρ Ὁδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.

265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν
ἀμφ’ Ἀρεος φιλότητος ἐνστεφάνου τ’ Ἀφροδίτης,
ώς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ’ ἔδωκε, λέχος δ’ ἥσχυνε καὶ εὐψήν
‘Ἡφαίστοιο ἄνακτος’ ἄφαρ δέ οἱ ἄγγελος ἥλθεν
‘Ἡλιος, δ σφ’ ἐνόησε μιγαζομένους φιλότητι.
‘Ἡφαιστος δ’ ώς οὖν θυμαλγέα μῦθον ἀκουσε,
βῆ ρὸς ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,
ἐν δ’ ἔθετ’ ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὅφρ’ ἔμπεδον αὐθὶ μένοιεν.

275

αὐτὰρ ἔπει δὴ τεῦχε δόλον κεχολωμένος Ἀρει,
βῆ ρὸς ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμαι ἔκειτο,
ἀμφὶ δ’ ἄρ’ ἔρμῖσιν χέε δέσματα κύκλῳ ἀπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἔξεκέχυντο,
ηὗτ’ ἀράχνια λεπτὰ, τά γ’ οὖν κέ τις οὐδὲ ἴδοιτο,
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἔπει δὴ πάντα δόλον περὶ δέμια χεῦεν,
εἴσατ’ ἴμεν ἐς Λῆμνον, ἐνκτίμενον πτολίεθρον,
ἢ οἱ γαιάων πολὺ φιλτάγη ἐστὶν ἀπασέων.

280

8. ΟΔΥΣΣΕΙΑΣ Θ.

οὐδ' ἀλαοσκοπὶην εἶχε χρυσήνιος ["]Αρης, 285
 ὡς ἵδεν "Ηφαιστον κλυτοτέχνην νόσφι κιόντα·
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ 'Ηφαιστοιο,
 ἰσχανών φιλότητος ἐνστεφάνου Κυθερέης.
 ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἔξεθ'. ὁ δ' εἴσω δώματος ἥει, 290
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· ✓
 'Δεῦρο, φίλη, λέκτρονδε τραπείομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' "Ηφαιστος μεταδήμιος, ἀλλά που ἥδη
 οἴχεται ἐς Λήμνον μετὰ Σύντιας ἀγριοφάνους.' ✓
 'Ως φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι. 295
 τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ¹
 τεχνήεντες ἔχυντο πολύφρονος 'Ηφαιστοιο,
 οὐδέ τι κινήσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.
 ἀγχίμολον δέ σφ' ἥλθε περικλυτὸς ἀμφιγυνήεις, 300
 αὗτις ὑποστρέψας, πρὶν Λήμνον γαῖαν ἱκέσθαι·
 'Ηέλιος γάρ οἱ σκοπὶην ἔχειν εἰπέ τε μῦθον.
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἥτορ.]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἥρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἥδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
 δεῦρο², ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε;
 ὡς ἐμὲ χωλὸν ἔόντα Διὸς θυγάτηρ 'Αφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' ἀΐδηλον ["]Αρηα,
 οῦνεχ³ δὲ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε 310
 ἡπεδανὸς γενόμην ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῆ δύω, τὼ μὴ γείνασθαι ὅφελλον.
 ἀλλ' ὄψεσθ⁴, ἵνα τῷ γε καθεύδετον ἐν φιλότητι,
 εἰς ἐμὰ δέμνια βάντες⁵ ἐγὼ δ' ὀρόων ἀκάχημαι.
 οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτω, 315
 καὶ μάλα περ φιλέοντε· τάχ⁶ οὐκ ἐθελήσετον ἄμφω

8. ΟΔΥΣΣΕΙΑΣ Θ.

εῦδειν· ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει,
εἰς ὃ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἴνεκα κούρης,
οῦνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἔχέθυμος.’

320

“Ως ἔφαθ’, οἱ δ’ ἀγέροντο θεοὶ ποτὲ χαλκοβατὲς δῶ·
ἡλθε Ποσειδάων γαιήοχος, ἡλθ’ ἐριούνης

‘Ερμείας, ἡλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.

θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.

ἔσταν δ’ ἐν προθύροισι θεοὶ, δωτῆρες ἔάων”

325

ἀσβεστος δ’ ἄρ’ ἐνώρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.

δῶς δέ τις εἴπεσκεν ἵδων ἐς πλησίον ἄλλον·

‘Οὐκ ἀρετῷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὡκὺν,
ὡς καὶ νῦν Ἡφαίστος ἐὼν βραδὺς εἶλεν Ἀρηα,

330

ῳκύτατόν περ ἔόντα θεῶν οἱ Ὄλυμπον ἔχουσι
χωλὸς ἐὼν, τέχνησι· τὸ καὶ μοιχάγρι’ δφέλλει.’

“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
‘Ερμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·

‘Ερμεία, Διὸς υἱὲ, διάκτορε, δῶτορ ἔάων,
ἡ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εῦδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;’

335

Τὸν δ’ ἡμείβετ’ ἔπειτα διάκτερος ἀργειφόντης·

‘αὶ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβόλ’ Ἀπολλον.

δεσμοὶ μὲν τρὶς τόσοις ἀπείρονες ἀμφὶς ἔχοιεν,
ἥμεῖς δ’ εἰσορόψτε θεοὶ πᾶσαί τε θέαιναι,

340

αὐτὰρ ἐγὼν εῦδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ.’

“Ως ἔφατ’, ἐν δὲ γέλως ὥρτ’ ἀθανάτοισι θεοῖσιν.

οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ’ αἰεὶ

‘Ἡφαίστον κλυτοεργὸν δπως λύσειεν Ἀρηα·

345

καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·

‘Λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ’ ἀθανάτοισι θεοῖσι·’

8. ΟΔΥΣΣΕΙΑΣ Θ

Τὸν δ' αὐτε προσέειπε περικλυτὸς ἀμφιγυήεις·

‘ μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε·

350

δειλαὶ τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.

πῶς ἀν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,

εἴ κεν Ἀρης οἰχοίτο χρέος καὶ δεσμὸν ἀλύξας;’

Τὸν δ' αὐτε προσέειπε Ποσειδάων ἐνοσίχθων·

‘ “Ηφαιστ”, εἴ περ γάρ κεν Ἀρης χρεῖος ὑπαλύξας

355

οἰχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω.’

Τὸν δ' ἡμείβετ’ ἔπειτα περικλυτὸς ἀμφιγυήεις·

‘ οὐκ ἔστ’ οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι.’

‘Ως εἰπὼν δεσμὸν ἀνίει μένος ‘Ηφαιστοιο.

τὼ δ' ἔπει ἐκ δεσμοῦ λύθεν, κρατεροῦ περ ἔόντος,

360

αὐτίκ' ἀνατέξαντε ὁ μὲν Θρῆκηνδε βεβήκει,

ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη,

ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.

ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ

ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἔόντας,

365

ἀμφὶ δὲ εἶματα ἔσταν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὁδυσσεὺς
τέρπετ’ ἐνὶ φρεσὶν ἥσιν ἀκούων ἦδε καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

‘Αλκίνοος δ’ Ἀλιον καὶ Λαοδάμαντα κέλευσε

370

μουνῆξ δρχήσασθαι, ἔπει σφισιν οὐ τις ἔριζεν.

οἱ δ' ἔπει οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,

πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,

τὴν ἔτερος ρίπτασκε ποτὶ νέφεα σκιόεντα

ἰδνωθεὶς δπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς

375

ρηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἱκέσθαι.

αὐτὰρ ἔπει δὴ σφαῖρῃ ἀν' ίθὺν πειρήσαντο,

ώρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ.

8. ΟΔΥΣΣΕΙΑΣ Θ.

ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκερν ἄλλοι
ἔστεῶτες κατ' ἄγωνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει. 380
δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῆος Ὁδυσσεύς·

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
ἥμεν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
ἥδ' ἄρ' ἐτοῦμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.’

‘Ως φάτο, γήθησεν δ' ἵερὸν μένος Ἀλκινόοιο, 385
αὖψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·’

Presents are made to Odysseus, which he stows in a box,

‘Κέκλυτε, Φαιήκων ἡγήτορες ἥδε μέδοντες·
ὅς ξεῖνος μάλα μοι δοκεῖε πεπνυμένος εἶναι.
ἄλλ' ἄγε οἱ δῶμεν ξεινήιον, ώς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆς 390
ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
τῶν οἱ ἔκαστος φᾶρος ἐπιπλυνὲς ἥδε χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αὖψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' ἐνὶ χερσὶ¹
ξεῖνος ἔχων ἐπὶ δόρπον ἵη χαίρων ἐνὶ θυμῷ. 395
Εὐρύαλος δέ ἐστι αὐτὸν ἀρεστάσθω ἐπέεσσι
καὶ δώρῳ, ἐπεὶ οὖ τι ἔπος κατὰ μοῖραν ἔειπεν.’

‘Ως ἔφαθ’, οἱ δ' ἄρα πάντες ἐπήνεον ἥδ' ἐκέλευον,
δῶρα δ' ἄρ' οἰστέμεναι πρόεσσαν κήρυκα ἔκαστος.
τὸν δ' αὐτὸν Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ώς σὺ κελεύεις.
δῶσω οἱ τόδ' ἄορ παγχάλκεον, φέπτι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστον ἐλέφαντος
ἀμφιδεδύηται· πολέος δέ οἱ ἄξιον ἔσται.’ 405

‘Ως εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·’

‘Χαῖρε, πάτερ ὁ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται

8. ΟΔΥΣΣΕΙΑΣ Θ.

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.

σοὶ δὲ θεοὶ ἄλοχόν τ’ ἰδέειν καὶ πατρὸδ’ ἵκέσθαι
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις.⁴¹⁰

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι δλβια δοῖεν,
μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο
τούτου, ὃ δὴ μοι δῶκας, ἀρεστάμενος ἐπέεσσιν.’⁴¹⁵

“Η ῥα καὶ ἀμφ’ ὕμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ’ ἡέλιος, καὶ τῷ κλυτὰ δῶρα παρῆν·
καὶ τά γ’ ἐς Ἀλκινόοιο φέρον κήρυκες ἀγανοί·
δεξάμενοι δ’ ἄρα παῦδες ἀμύμονος Ἀλκινόοιο
μητρὶ παρ’ αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.⁴²⁰
τοῖσιν δ’ ἡγεμόνευ’ ἱερὸν μένος Ἀλκινόοιο,
ἐλθόντες δὲ καθίζον ἐν νψηλοῖσι θρόνοισι.
δή ῥα τότ’ Ἀρήτην προσέφη μένος Ἀλκινόοιο.”^V

“Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ’, η τις ἀρίστη·
ἐν δ’ αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα.⁴²⁵
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἴήνατε, θέρμετε δ’ ὕδωρ,
ὅφρα λοεστάμενός τε ἰδών τ’ εὖ κείμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ’ ἔνεικαν,
δαιτί τε τέρπηται καὶ ἀοιδῆς ὅμινον ἀκούων.
καί οἱ ἐγὼ τόδ’ ἀλεισον ἐμὸν περικαλλὲς ὀπάσσω,⁴³⁰
χρύσεον, ὅφρ’ ἐμέθεν μεμνημένος ἡματα πάντα
σπένδῃ ἐνὶ μεγάρῳ Διί τ’ ἀλλοισίν τε θεοῖσιν.”

“Ως ἔφατ’, Ἀρήτη δὲ μετὰ δμωῆσιν ἔειπεν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅπτι τάχιστα.
αἱ δὲ λοετροχόον τρίποδ’ ἵστασαν ἐν πυρὶ κηλέῳ,⁴³⁵
ἐν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαιῶν ἐλοῦσαι.
γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ’ ὕδωρ
τόφρα δ’ ἄρ’ Ἀρήτη ξείνῳ περικαλλέα χηλὸν
ἔξεφερεν θαλάμοιο, τίθει δ’ ἐνὶ κάλλιμα δῶρα,
ἔσθητα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν.”⁴⁴⁰

8. ΟΔΥΣΣΕΙΑΣ Θ.

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
καὶ μιν φωνήσασ' ἔπεια πτερόεντα προσηῦδα·

'Αὐτὸς νῦν ἵδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλον,
μή τις τοι καθ' ὅδὸν δηλήσεται, ὅππότ' ἀν τε
εὑδησθα γλυκὺν ὕπνον ἵλων ἐν υἱὶ μελαίνῃ.'

445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεὺς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἵηλε
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

✓

then he bathes, and, after a kind word to Nausicaa, joins
the banqueters.

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ρ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἵδε θυμῷ 450
θερμὰ λοέτρ', ἐπεὶ οὖ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἡνκόμοιο·

τόφρα δέ οἱ κομιδή γε θεῷ ὡς ἔμπεδος ἦεν.

τὸν δ' ἐπεὶ οὖν δμωὰ λοῦσαν καὶ χρῖσαν ἐλαῖῳ,
ἀμφὶ δέ μιν χλαιναν καλὴν βάλον ἥδε χιτῶνα, 455
ἔκ ρ' ἀσαμίνθον βὰς ἀνδρας μέτα οἰνοποτῆρας
ἥιε· Ναυσικάδα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῇ Ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαύμαζεν δ' Ὀδυσῆα ἐν δόθαλμοῖσιν ὁρῶσα,
καὶ μιν φωνήσασ' ἔπεια πτερόεντα προσηῦδα· 460

'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζωάγρι' δόφελλεις.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
'Ναυσικάδα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὔτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἡρης, 465
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἥμαρ ἵδεσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὡς εὐχετοφύμην
αἰεὶ ἥματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη·'

'Η Ῥα καὶ ἐς θρόνον ἵζε παρ' Ἀλκίνοον βασιλῆα.

8. ΟΔΥΣΣΕΙΑΣ Θ.

οὶ δ' ἥδη μοίρας τ' ἔνεμον κερόωντό τε οἶνον.

470

κῆρυξ δ' ἐγγύθεν ἥλθεν ἄγων ἐρίηρον ἀοιδὸν,
Δημόδοκον λαοῖσι τετιμένον· εἰσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεὺς,
νώτου ἀποπροταμὰν, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
ἀργιόδοντος νὸς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφῇ·

475

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὅφρα φάγῃσι,
Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχινύμενός περ.
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὗνεκ' ἄρα σφέας
οἵμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.’

480

‘Ως ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνείαθ' ἐτοῦμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.

485

‘Δημόδοκ’, ἔξοχα δή σε βροτῶν αἰνίζομ’ ἀπάντων
ἢ σέ γε μοῦσ’ ἐδίδαξε, Διὸς παῖς, ἢ σέ γ’ Ἀπόλλων.
λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ’ ἔρξαν τ’ ἔπαθόν τε καὶ ὅσσ’ ἐμόγησαν Ἀχαιοὶ,
ώς τέ που ἡ αὐτὸς παρεὼν ἡ ἄλλου ἀκούσας.
ἄλλ’ ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἀεισον
δουρατέον, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
ὅν ποτ’ ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς,
ἀνδρῶν ἐμπλήσας οὖρ’ Ἰλιον ἔξαλάπαξαν.
αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξης,
αὐτίκ’ ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
ώς ἄρα τοι πρόφρων θεὸς ὑπασε θέσπιν ἀοιδήν.’

495

Demodocus sings of the ‘wooden horse.’

‘Ως φάθ’, δ’ ὁρμηθεὶς θεοῦ ἥρχετο, φαῖνε δ’ ἀοιδὴν,

8. ΟΔΥΣΣΕΙΑΣ Θ.

ἔνθεν ἔλων ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
Ἄργειοι, τοὶ δ' ἥδη ἀγακλυτὸν ἀμφ' Ὁδυσῆα
εἴλατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
αὐτοὶ γάρ μιν Τρῷες ἐσ ἀκρόπολιν ἐρύσαντο.

500

ὡς δὲ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλα ἀγόρευον
ἡμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἥνδανε βουλὴ,
ἥτε διαπλῆξαι κοῦλον δόρυν νηλέι χαλκῷ,
ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
ἥ ἑάν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
αἷσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
δουράτεον μέγαν ἵππον, δθ' εἴλατο πάντες ἄριστοι
Ἄργειων Τρῷεσσι φόνον καὶ κῆρα φέροντες.

510

ἵειδεν δ' ὡς ἄστυ διέπραθον υῖες Ἀχαιῶν
ἵππόθεν ἐκχύμενοι, κοῦλον λόχον ἐκπρολιπόντες.
ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπῆν,
αὐτὰρ Ὁδυσσῆα προτὶ δώματα Δηιφόβοιο
βήμεναι, ἥτ' Ἀρηα, σὺν ἀντιθέῳ Μενελάῳ.
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον Ἀθήνην.

515

520

Odysseus weeps at the story, and Alcinous bids the bard to cease,

Ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὁδυσσεὺς
τήκετο, δάκρυν δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἔης πρόσθεν πόλιος λαῶν τε πέσησιν,
ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἥμαρ·
ἥ μὲν τὸν θυήσκοντα καὶ ἀσπαλρούντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὅπισθε
κόπτοντες δούρεσσι μετάφρενον ἥδε καὶ ὕμους

525

8. ΟΔΤΣΣΕΙΑΣ Θ.

εἵρερον εἰσανάγουσι, πόνον τ' ἔχέμεν καὶ διζύν·
τῆς δ' ἐλεεινοτάτῳ ἄχει φθινύθουσι παρειαί· 530
ὦς Ὁδυσεὺς ἐλεεινὸν ὑπ' ὁφρύσι δάκρυν εἶβεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἄλκινοος δέ μιν οἶος ἐπεφράσατ' ἥδ' ἐνόησεν.
ῆμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἀκουσεν.
αἴψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535

‘Κέκλυτε, Φαιήκων ἡγήτορες ἥδε μέδοντες,
Δημόδοκος δ' ἥδη σχεθέτω φόρμιγγα λίγειαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.
ἔξ οὖ δορπέομέν τε καὶ ὠρορε θεῖος ἀοιδὸς,
ἐκ τοῦδ' οὖ πω παύσατ' διζυροῖο γόοιο 540
ὅ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
ἄλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὔτως·
εἴνεκα γὰρ ξεῖνοι τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες. 545
ἀντὶ κασιγνήτου ξεῖνος θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
δττι κέ σ' εἵρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odyssseus about himself.

εἴπ' ὄνομ' ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε, 550
ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναιετάουσιν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,
ἄλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε, 555
ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἐστὶ, τά τ' ἄλλαι νῆες ἔχουσιν·

8. ΟΔΥΣΣΕΙΑΣ Θ.

ἀλλ' αὐταὶ ἵσασι νοήματα καὶ φρένας ἀνδρῶν,
καὶ πάντων ἵσασι πόλιας καὶ πίονας ἀγροὺς 560
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἀλὸς ἐκπερόωσιν
ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
οὔτε τι πημανθῆναι ἔπι δέος οὕτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὡς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
ἡμῖν, οὗνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
φῇ ποτὲ Φαιῆκων ἀνδρῶν εὐεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἡμῖν ὅρος πόλει ἀμφικαλύψειν,
ὡς ἀγόρευ' δ' γέρων· τὰ δέ κεν θεὸς ἡ τελέσειεν, 570
ἢ κ' ἀτέλεστ' εἶη, ὡς οἱ φίλοι ἔπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅπη ἀπεπλάγχθης τε καὶ ἂς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' εὖ ναιετοώσας,
ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
οἵ τε φιλόξεινοι, καὶ σφιν νόσος ἐστὶ θεονδής.
εἰπὲ δ' δι τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἄργείων Δαναῶν ἥδ' Ἰλίου οἴτον ἀκούων.
τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ' ὅλεθρον
ἀνθρώποις, ἵνα ἥσι καὶ ἐσγομένοισιν ἀοιδή· 580
ἢ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἰλιόθι πρὸ^{τό}
ἐσθλὸς ἐὼν, γαμβρὸς ἡ πενθερὸς, οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ' αἷμά τε καὶ γένος αὐτῶν;
ἢ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων 585
γίγνεται ὃς κεν ἑταῖρος ἐὼν πεπινυμένα εἰδῇ?

Ο ΔΥΣΣΕΙΑΣ Ι.

Αλκίνου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Αλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

ἥ τοι μὲν τόδε καλὸν ἀκούμενον ἔστιν ἀοιδοῦ
τοιοῦδ' οἶος ὅδ' ἔστι, θεοῖς ἐναλίγκιος αὐδήν.

οὐ γὰρ ἔγω γέ τι φῆμι τέλος χαριέστερον εἶναι

ἥ ὅτ' ἐνφροσύνη μὲν ἔχῃ κατὰ δῆμον ἀπαντα,

δαιτυμόνες δ' ἀνὰ δώματ' ἀκούασσανται ἀοιδοῦ

ἥμενοι ἔξείης, παρὰ δὲ πλήθωσι τράπεζαι

σίτου καὶ κρειῶν, μέθυν δ' ἐκ κρητῆρος ἀφύσσων

οἰνοχόος φορέησι καὶ ἔγχεΐῃ δεπάεσσι·

τοῦτο τί μοι κάλλιστον ἐνὶ φρεσὶν εἴδεται εἶναι.

σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα

εἴρεσθ', ὅφρ' ἔτι μᾶλλον δύναμενος στεναχίζω·

τέ πρωτόν τοι ἔπειτα, τέ δ' ὑστάτιον καταλέξω;

κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.

νῦν δ' ὄνομα πρώτον μυθήσομαι, ὅφρα καὶ ὑμεῖς

εἴδετ', ἔγὼ δ' ἀν ἔπειτα φυγὴν ὑπο νηλεὲς ἥμαρ

ὑμῶν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.

εἴμ' Ὀδυσσεὺς Λαερτιάδης, δις πᾶσι δόλοισιν

ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.

ναιετάω δ' Ἱθάκην εὐδείελον· ἐν δ' ὅρος αὐτῇ,

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

5

10

15

20

9. ΟΔΥΣΣΕΙΑΣ Ι.

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλῃσι,
Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
αὐτὴ δὲ χθαμαλὴ πανυπερτάτη εἰν ἄλι κεῖται 25
πρὸς ζόφον, αἱ δέ τ’ ἄνευθε πρὸς ἡῶ τ’ ἡέλιόν τε,
τρηχεῖ, ἀλλ’ ἀγαθὴ κουροτρόφος· οὐ τοι ἔγώ γε
ἥς γαῖης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
ἥ μέν μ’ αὐτόθ’ ἔρυκε Καλυψὼ, δῆα θεάων,
[ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.] 30
ὡς δ’ αὕτως Κίρκη κατερήτυεν ἐν μεγάροισιν
Αἴαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
ἀλλ’ ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
ὡς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκήων 35
γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον
γαίη ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκήων.
εἴ δ’ ἄγε τοι καὶ νόστον ἐμὸν πολυκηδὲν ἐνίσπω,
ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἵόντι.

Story of the departure from Ilium: sack of Ismarus,
and revenge of the Cicones. .

’Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,
’Ισμάρῳ· ἐνθα δ’ ἔγὼ πόλιν ἔπραθον, ὥλεσα δ’ αὐτούς· 40
ἔκ πόλιος δ’ ἀλόχους καὶ κτήματα πολλὰ λαβόντες
δασσάμεθ’, ως μή τίς μοι ἀτεμβόμενος κίοι ἵστησ.
ἐνθ’ ἡ τοι μὲν ἔγὼ διερῷ ποδὶ φευγέμεν ήμέας
ἡνώγεα, τοὶ δὲ μέγα ὑπῖτοι οὐκ ἔπίθοντο. 45
ἐνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα
ἔσφαζον παρὰ θῦνα καὶ εἰλίποδας ἔλικας βοῦς.
τόφρα δ’ ἄρ’ οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
οἵ σφιν γείτονες ἥσαν ἀμα πλέονες καὶ ἀρείους
ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ’ ἵππων
ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζῶν ἐόντα. 50
ἥλθον ἔπειθ’ ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρῃ,

9. ΟΔΥΣΣΕΙΑΣ I.

ἡέριοι τότε δή ῥα κακὴ Διὸς αῖσα παρέστη
ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
στησάμενοι δ' ἐμάχοντο μάχην παρὰ νησὶ θοῆσι,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν.

55

δόφρα μὲν ἡώς ἦν καὶ ἀέξετο Ἱερὸν ἥμαρ,
τόφρα δ' ἀλεξόμενοι μένομεν πλέονάς περ ἔόντας·
ἡμος δ' ἡέλιος μετενίστετο βουλυτόνδε,
καὶ τότε δὴ Κίκουες κλῦναν δαμάσαντες Ἀχαιούς.
Ἶξ δ' ἀφ' ἐκάστης νηὸς ἐνκυήμιδες ἑταῖροι
ῶλονθ· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

60

The North wind drives them on the coast of the
Lotophagi.

*Ἐνθέν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ,
ἀσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἑταίρους.
οὐδ' ἄρα μοι προτέρῳ νῆες κίον ἀμφιέλισσαι,
πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἔκαστον ἀνσαι, 65
οἱ θάνον ἐν πεδίῳ Κικόνων ὑπὸ δηθέντες.
νησὶ δ' ἐπώρσ' ἀνεμον Βορέην νεφεληγερέτα Ζεὺς
λαλαπτι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε.

65

γαῖαν δμοῦ καὶ πόντον δρώρει δ' οὐρανόθεν τέλε.

αὶ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ίστια δέ σφιν
τριχθά τε καὶ τετραχθά διέσχισται τοις ἀνέμοιο.
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες δλεθρον,
αὐτὰς δ' ἐσυνμένως προερύσσαμεν ἡπειρόνδε.

70

ἐνθα δύω νύκτας δύο τ' ἥματα συνεχὲς αἰεὶ^{τοι}
κείμεθ', δμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
ἄλλ' ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ' ἡώς,
ίστοὺς στησάμενοι ἀνά θ' ίστια λεύκ' ἐρύσαντες
ἥμεθα· τὰς δ' ἀνεμός τε κυβερνῆται τ' ἰθυνον.
καὶ νύ κεν ἀσκηθῆς ίκόμην ἐς πατρίδα γαῖαν,
ἄλλα με κῦμα ρόος τε περιγνάμπτοντα Μάλειαν

75

80

9. ΟΔΥΣΣΕΙΑΣ I.

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

"Ενθεν δ' ἐννῆμαρ φερόμην δλοοῖς ἀνέμοιστι
πόντον ἐπ' ἵχθυόεντ'· αὐτὰρ δεκάτη ἐπέβημεν
γαῖης Λωτοφάγων, οἵ τ' ἄνθινον εἶδαρ ἔδουσιν.
ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
αὖψα δὲ δεῦπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἥδε ποτῆτος,
δὴ τότ' ἐγὼν ἐτάρους προτείνω πεύθεσθαι ίόντας
οἵ τινες ἀνέρες εἶνεν ἐπὶ χθονὶ σῖτον ἔδουτες, 90
ἄνδρε δύνω κρίνας, τρίτατον κήρυχ' ἄμ' ὁπάτσας.
οἱ δ' αὖψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν δλεθρον
ἡμετέροις, ἀλλά σφι δόσαν λωτοῖο πάσασθαι.
τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἥθελεν οὐδὲ νέεσθαι, 95
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστον τε λαθέσθαι.
τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῆσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὥκειάων,
μή πώς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἱ δ' αὖψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθῖζον,
έξῆς δ' ἐζόμενοι πολιὴν ἀλα τύπτον ἐρετμοῖς.

They land on the uninhabited isle off the coast of
the Cyclopes.

"Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
Κυκλώπων δ' ἐσ γαῖαν ὑπερφιάλων ἀθεμίστων,
ἴκόμεθ', οἵ Ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
οὔτε φυτεύονται χερσὶν φυτὸν οὔτ' ἀρόωσιν,
ἀλλὰ τά γ' ἀσπαρτα καὶ ἀνήροτα πάντα φύονται,

9. ΟΔΤΣΣΕΙΑΣ Ι.

πυροὶ καὶ κριθαὶ ἡδὸν ἄμπελοι, αἴ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς δύμβρος ἀέξει.
τοῦσιν δὲ οὗτοί ἀγοραὶ βουληφόροι οὔτε θέμιστες,
ἀλλ’ οἵ γε ὑψηλῶν ὀρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἔκαστος
παῖδων ἡδὸν ἀλόχων, οὐδὲ ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων οὔτε σχεδὸν οὗτοί ἀποτηλοῦν,
ὑλήσεσσον· ἐν δὲ αἰγαῖς ἀπειρέσιαι γεγάσασιν
ἄγριαι· οὐ μὲν γάρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχεῦντι κυνηγέται, οἴτε καθ’ ὥλην
ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
οὗτοί ἄρα ποίμνησιν καταΐσχεται οὗτοί ἀρότοισιν,
ἀλλ’ οἵ γε ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἰγας.
οὐ γάρ Κυκλώπεσσι νέες πάρα μιλτοπάρησι,
οὐδὲ ἄνδρες νηῶν ἔνι τέκτονες, οἴτε κέ κάμοιεν
νῆσας ἐνσσέλμους, αἴ τεν τελέοιεν ἔκαστα
ἄστε· ἐπ’ ἀνθρώπων ἴκνεύμεναι, οἴά τε πολλὰ
ἄνδρες ἐπ’ ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἴτε κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοιντο. 125

οὐ μὲν γάρ τι κακή γε, φέροι δέ τεν ὥρια πάντα·
ἐν μὲν γάρ λειμῶνες ἀλλὸς πολιοῦ παρ’ ὅχθας
ὑδρηλοὶ μαλακοὶ μάλα καὶ ἄφθιτοι ἄμπελοι εἰν.
ἐν δὲ ἄροσις λείη μάλα τεν βαθὺν λήιον αἰεὶ
εἰς ὥρας ἀμῷεν, ἐπεὶ μάλα πᾶρα ὑπὸ οὐδας. 130

ἐν δὲ λιμὴν εὔορμος, ἵν’ οὐ χρεὼ πείσματός ἐστιν, *cave*
οὗτοί εὐνὰς βαλέειν οὔτε πρυμνήσιοί ἀνάψαι, *rhavrum*
ἀλλ’ ἐπικέλσαντας μεῖναι χρόνον εἰς δέ τε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ρέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους περὶ δέ αἰγειροι πεφύασιν. 140

9. ΟΔΥΣΣΕΙΑΣ Ι.

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προύφαινετ⁹ ἵδεσθαι·
ἀλλ' γὰρ παρὰ νηυσὶ βαθεῖ⁹ ἦν, οὐδὲ σελήνη
οὐρανόθεν προύφαινε, κατείχετο δὲ νεφέεσσιν.
ἔνθ' οὖτις τὴν ηῆσον ἐσέδρακεν ὀφθαλμοῖσιν
οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν ηῆς ἐνστέλμοντος ἐπικέλσαι.
κελσάσησι δὲ νηυσὶ καθείλομεν ιστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρῆγμῶνι θαλάσσης¹⁰ Shore 150
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δῖαν.

Odysseus with twelve comrades sets out for the cave
where the Cyclops lived.

'Ημος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡῶς,
ηῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
ἄρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὄρεσκῷους, ὥνα δειπνήσειαν ἔταιροι. 155
αὐτίκα καμπύλα τόξα καὶ αἴγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἴψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
νῆσες μέν μοι ἔποντο δυώδεκα, ἐσ δὲ ἐκάστην
ἔννέα λάγχανον αἴγες· ἐμοὶ δὲ δέκ⁹ ἔξελον οἴφ. 160
ὡς τότε μὲν πρόπαν ἦμαρ ἐσ ἡέλιον καταδύντα
ηῆμεθα δαινύμενοι κρέα τ'⁹ ἀσπετα καὶ μέθυη ἡδύ.
οὐ γάρ πω νηῶν ἔξέφθιτο οἶνος ἐρυθρὸς,
ἀλλ' ἐνέην⁹ πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι
ἡφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
Κυκλώπων δ' ἐσ γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνόν τ' αὐτῶν τε φθογγὴν δίων τε καὶ αἴγῶν.
ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κυέφας ἥλθε,
δὴ τότε κοιμήθημεν ἐπὶ ρῆγμῶνι θαλάσσης.
ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡῶς,

145

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165

170

9. ΟΔΥΣΣΕΙΑΣ Ι.

καὶ τότ' ἔγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μίμνετ’, ἐμοὶ ἐρίηρες ἔταιροι·
αὐτὰρ ἔγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἔτάροισιν
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἴ τινές εἰσιν,
ἥρ’ οἴ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἥε φιλόξεινοι, καὶ σφιν νόος ἔστι θεουδῆς.”

175

“Ως εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἔταιρους
αὐτούς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ’ αὖψ’ εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον,
ἔξῆς δ’ ἔξόμενοι πολιὴν ἀλα τύπτον ἐρετμοῖς.

180

ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἔγγὺς ἐόντα,
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
νῦψηλὸν, δάφνησι κατηρεφέσ· ἔνθα δὲ πολλὰ
μῆλ’, ὅιές τε καὶ αἶγες ἰαύεσκον· περὶ δ’ αὐλὴ
νῦψηλὴ δέδηπτο κατωρυχέεσσι λίθοισι
μακρῆσίν τε πίτυσιν ἵδε δρυσὶν νῦψικόμοισιν.
ἔνθα δ’ ἀνὴρ ἐνίανε πελώριος, ὃς ἥρα τε μῆλα
οῖος ποιμαίνεσκεν ἀπόπροθεν οὐδὲ μετ’ ἄλλους
πωλεῖτ’, ἀλλ’ ἀπάνευθεν ἔὼν ἀθεμίστια γῆδη.
καὶ γὰρ θαῦμ’ ἐτέτυκτο πελώριον, οὐδὲ ἐφέρει
ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
νῦψηλῶν δρέων, ὃ τε φαίνεται οἷον ἀπ’ ἄλλων.

185

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἔταιρους
αὐτοῦ πάρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

αὐτὰρ ἔγὼ κρίνας ἔτάρων δυοκαΐδεκ’ ἀρίστους
βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,

195

ηδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος νίδος,
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,

οῦνεκά μιν σὺν παιδὶ περισχόμεθ’ ηδὲ γυναικὶ^λ
ἀξόμενοι· φέρει γὰρ ἐν ἀλσεῖ δευδρήεντι

200

Φοίβον Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ’ εὐεργέος ἐπτὰ τάλαντα,

9. ΟΔΥΣΣΕΙΑΣ 1.

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
ἡείδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μι' οἴη.
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδώδει,
θεσπεσίῃ· τότ' ἀν οὐ τοι ἀποσχέσθαι φίλουν ἦεν.
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἥια
κωρύκῳ· αὐτίκα γάρ μοι ὀίσατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένουν ἀλκὴν,
ἄγριον, οὔτε δίκας εὑ̄ εἰδότα οὔτε θέμιστας.

205

210

215

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὔρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.
ἔλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἔκαστα·
ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασται,
χωρὶς δ' αὐθ' ἐρσαῖ· ναῖον δ' ὀρῷ ἄγγεα πάντα,
γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ³ ἐπέεσσι
τυρῶν αἰνυμένους λέναι πάλιν, αὐτὰρ ἔπειτα
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
σηκῶν ἐξελάσαντας ἐπιπλεῦν ἀλμυρὸν ὕδωρ·
ἀλλ' ἐγὼ οὐ πιθόμην, η τ' ἀν πολὺ κέρδιον ἦεν,
ὅφρ' αὐτόν τε λίδοιμι, καὶ εἴ μοι ξείνια δοίη.
οὐδ' ἄρ' ἐμελλ' ἔτάροισι φανεὶς ἐρατεινὸς ἐσεσθαι.

220

225

230

"Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ⁴
τυρῶν αινύμενοι φάγομεν, μένομέν τε μιν ἔνδον

9. ΟΔΥΣΣΕΙΑΣ Ι.

ἥμενοι, εἶος ἐπῆλθε νέμων φέρε δ' ὅβριμον ἄχθος
ὑλης ἀξαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

ἐντοσθεν δ' ἄντροι βαλῶν ὁρυμαγδὸν ἔθηκεν 235

ἥμενις δὲ δείσαντες ἀπεσούμεθ' ἐς μυχὸν ἄντρου.

αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἥλασε πίονα μῆλα,
πάντα μάλ' ὅσσ' ἥμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240

ὅβριμον· οὐκ ἀν τόν γε δύω καὶ εἴκοσ' ἄμαξαι

ἔσθλαι τετράκυκλοι ἀπ' οῦδεος δχλίστειαν·

τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν.

έζόμενος δ' ἥμελγεν ὅις καὶ μηκάδας αἶγας, 245

πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἥκεν ἐκάστη.

αὐτίκα δ' ἥμισυ μὲν θρέψας λευκοῖο γάλακτος

πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὗτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη

πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἔπει δὴ σπεῦσε πονησάμενος τὰ δὲ ἔργα, 250

καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἴρετο δ' ἥμέας.

Cyclops puts questions which Odysseus parries.

“Ω ξεῖνοι, τίνες ἐστέ; πόθεν πλεῦθ' ὑγρὰ κέλευθα;

ἢ τι κατὰ πρῆξιν ἢ μαψιδῶς ἀλάλησθε

οἵα τε ληιστήρες ὑπεὶρ ἀλα, τοί τ' ἀλόωνται

ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;” 255

“Ως ἔφαθ', ἥμῶν δ' αὗτε κατεκλάσθη φίλον ἥτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὡς μιν ἔπεστιν ἀμειβόμενος προσέειπον·

“Ημεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ²⁶⁰
παντοῖοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
οἴκαδε ιέμενοι, ἄλλην ὀδὸν, ἄλλα κέλευθα
ἥλθομεν· οὕτω που Ζεὺς ἥθελε μητίσασθαι.
λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,

9. ΟΔΥΣΣΕΙΑΣ Ι.

τοῦ δὴ νῦν γε μέγιστου ὑπουράνιου κλέος ἐστί·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς

265

πολλούς· ἡμεῖς δ' αὐτει κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
δοίης δωτίνην, ἢ τε ξείνων θέμις ἐστίν.

ἄλλ' αἰδεῖο, φέριστε, θεούς· ἵκεται δέ τοι εἰμεν.

Zeὺς δ' ἐπιτιμήτωρ ἵκετάων τε ξείνων τε.
270

ξείνιος, ὃς ξείνοισιν ἅμ' αἰδούοισιν ὁπηδεῖ?

“Ως ἐφάμην, δ' δέ μ' αὐτίκ' ἀμείβετο νηλέι θυμῷ
‘νήπιός εἰς, ω̄ ξεῖν’, ἢ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγοντιν
οὐδὲ θεῶν μακάρων, ἐπεὶ ἢ πολὺ φέρτεροί εἰμεν.
οὐδ' ἀν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὐθ' ἐτάρων, εἰ μὴ θυμός με κελεύοι.
ἄλλα μοι εἴφ' ὅπῃ ἔσχεις ἵων εὐεργέα νῆα,
ἢ που ἐπ' ἔσχατης ἢ καὶ σχεδὸν, ὅφρα δαείω.”
280

“Ως φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,
ἄλλα μιν ἄψορρον προσέφηη δολοῖσι ἐπέεσσι·

‘Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
πρὸς πέτρησι βαλῶν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν’
285
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὅλεθρον.”

Cyclops devours six of the men, two at a time.
Odysseus plots revenge.

“Ως ἐφάμην, δ' δέ μ' οὐδὲν ἀμείβετο νηλέι θυμῷ,
ἄλλ' ὅ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἵαλλε,
σὺν δὲ δύω μάρψας ὡς τε σκύλακας ποτὶ γαίη
κόπτ· ἐκ δ' ἐγκέφαλος χαμάδις ρέε, δεῦε δὲ γαῖαν.
τοὺς δὲ διὰ μελεῖστὶ ταμῶν ὠπλίσσατο δόρπον·
290
ἴσθιε δ' ὡς τε λέων ὀρεστρόφος, οὐδ' ἀπέλειπεν,

9. ΟΔΥΣΣΕΙΑΣ I.

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὁρώντες ἀμηχανή δ' ἔχε θυμόν.

295

αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
κεῦτ' ἔντοσθ' ἄντροι ταυτοσάμενος διὰ μῆλων.

τὸν μὲν ἔγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
ἀσσον ἵων, ξίφος ὁξὺν ἐρυσσάμενος παρὰ μηροῦ,

300

οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἥπαρ ἔχουσι,
χείρ' ἐπιμαστάμενος· ἔτερος δέ με θυμὸς ἔρυκεν.

αὐτοῦ γάρ κε καὶ ἄμμεις ἀπωλόμεθ' αἰπὺν ὅλεθρον·
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων

305

χερσὶν ἀπώσασθαι λίθον ὅβριμον, ὃν προσέθηκεν.

ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δῖαν.

"Ημος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡῶς,
καὶ τότε πῦρ ἀνέκαιε καὶ ἡμελγε κλυτὰ μῆλα,
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.

310

αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα,
σὺν δ' ὅ γε δὴ αὐτε δύω μάρφας ὠπλίσσατο δεῖπνον.

δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,

ῥηιδίως ἀφελῶν θυρεὸν μέγαν· αὐτὰρ ἐπειτα
ἀψ ἐπέθηχ', ως εἴ τε φαρέτρη πῶμ' ἐπιθείη.

πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα

315

Κύκλωψ· αὐτὰρ ἔγὼ λιπόμην κακὰ βυσσοδομεύων,
εἴ πως τισαίμην, δοίη δέ μοι εὐχος Ἀθήνη.

ηδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

Κύκλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,
χλωρὸν ἐλαῖνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη

320

αὐανθέν. τὸ μὲν ἄμμεις ἐίσκομεν εἰσορόωντες
ὅσσον θ' ίστὸν ηδὸς ἐεικοσόροιο μελαίνης,

φορτίδος εύρείης, ἢ τ' ἐκπεράᾳ μέγα λαῖτμα·
τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.

9. ΟΔΥΣΣΕΙΑΣ Ι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἔγὼν ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν ἔγὼ δ' ἐθόωσα παραστὰς
 ἄκρου, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὃς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
 τρῆψαι ἐν δόφθαλμῷ, δτε τὸν γλυκὺς ὑπνος ἵκανοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἥθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἔγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἥλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺ σπέος ἥλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς,
 ἥ τι δισάμενος, ἥ καὶ θεὸς ὡς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 340
 ἐξόμενος δ' ἥμελγεν ὅις καὶ μηκάδας αἴγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἥκεν ἐκάστη.
 αὐτὰρ ἔπει τὴ σπεῦσε ποιησάμενος τὰ ἂ ἔργα,
 σὺν δ' ὅ γε δὴ αὗτε δύω μάρψας ὠπλίστατο δόρπον.
 καὶ τότ' ἔγὼ Κύκλωπα προσηγόρων ἄγχι παραστὰς, 345
 κισσούβιον μετὰ χερσὶν ἔχων μέλανος οἶνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

‘Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὅφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
 ἥμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας?’
 ‘Ως ἐφάμην, δὲ δέ δέκτο καὶ ἔκπιεν· ἥστατο δ' αἰνῶς
 ἥδὺ ποτὸν πίνων, καὶ μ' ἥτεε δεύτερον αὗτις·

9. ΟΔΥΣΣΕΙΑΣ I.

‘Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπὲ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, φὶ κε σὺ χαίρης.

καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καί σφιν Διὸς ὅμβρος ἀέξει·
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρος ἐστιν ἀπορρόωξ.’

“Ως φάτ· ἀτάρ οἱ αὐτὶς ἐγὼ πόρον αἴθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἐκπιεν ἀφραδίησιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἥλυθεν οἶνος,
καὶ τότε δή μιν ἐπεσσι προσηγόρων μειλιχίοισι·

‘Κύκλωψ, εἰρωτᾶς μ’ οἴνομα κλυτόν; αὐτὰρ ἐγὼ τοι
ἔξερέω· σὺ δέ μοι δὸς ξείνιον, ὡς περ ὑπέστης. 365
Οὗτις ἔμοι γ’ οἴνομα· Οὗτιν δέ με κικλήσκουσι
μῆτηρ ἥδε πατὴρ ἥδ’ ἄλλοι πάντες ἔταιροι.’

“Ως ἐφάμην, δέ μ’ αὐτίκ’ ἀμείβετο νηλέι θυμῷ·
‘Οὗτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἔτάροισι,
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἐσται.’ 370

“Η καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἐπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καὸδ δέ μιν ὕπνος
ἥρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοί τ’ ἀνδρόμεοι· δέ δ’ ἐρεύγετο οἰνοβαρεῖων.
καὶ τότ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἥλασα πολλῆς, 375
εἶως θερμαίνοιτο· ἐπεσσί τε πάντας ἔταιρους
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύῃ.
ἄλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν

ἀψεσθαι, χλωρός περ ἐών, διεφαίνετο δ’ αἰνῶς,
καὶ τότ’ ἐγὼν ἄστον φέρον ἐκ πυρὸς, ἀμφὶ δ’ ἔταιροι 380
ἴσταντ· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, δέξῃν ἐπ’ ἄκρῳ,
δόφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
δίνεον, ὡς ὅτε τις τρυπῷ δόρυν νήιον ἀνὴρ
τρυπάνῳ, οἱ δέ τ’ ἐνερθεν ὑποστείοντιν ἴμάντι
ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί· 385

9. ΟΔΥΣΣΕΙΑΣ I.

ώς τοῦ ἐν ὁφθαλμῷ πυριήκεα μοχλὸν ἔλόντες
διωέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔόντα.
πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὁφρύας εὖσεν ἀντηὴ
γλήνης καιομένης σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
ώς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦὲ σκέπαρνον
εἰν ὕδατι ψυχρῷ βάπτη μεγάλα ἵαχοντα
φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἔστιν·
ώς τοῦ σίζ' ὁφθαλμὸς ἐλαῖνέῳ περὶ μοχλῷ.
σμερδαλέον δὲ μέγ' φῶμωξεν, περὶ δ' ἵαχε πέτρη, 395
ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
ἐξέρνσ' ὁφθαλμοῦ πεφυρμένον αἴματι πολλῷ.
τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
αὐτὰρ ὁ Κύκλωπας μεγάλ' ἥπυεν, οἵ δά μιν ἀμφὶς
φέκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400
οἱ δὲ βοῆς ἀλοντες ἐφοίτων ἄλλοιθεν ἄλλος,
ἰστάμενοι δ' εἴροντο περὶ σπέος ὅττι ἐ κῆδοι·

The trick of ‘No-man.’

‘Τίπτε τόσον, Πολύφημ’, ἀρημένος ὥδ’ ἐβόησας
νύκτα δι’ ἀμβροσίην, καὶ ἀύπνους ἀμμε τίθησθα;
ἢ μή τίς σεν μῆλα βροτῶν ἀέκουτος ἐλαύνει; 405
ἢ μή τίς σ’ αὐτὸν κτείνῃ δόλῳ ἢὲ βίηφιν;’

Τοὺς δ’ αὐτ’ ἔξ ἄντρου προσέφη κρατερὸς Πολύφημος·
‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’
Οἱ δ’ ἀπαμειβόμενοι ἔπεια πτερόεντ’ ἀγόρευον·
‘εὶ μὲν δὴ μή τίς σε βιάζεται οἶνον ἔόντα,
νοῦσόν γ’ οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
ἄλλὰ σύ γ’ εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.’ 410

‘Ως ἄρ’ ἔφαν ἀπιόντες, ἐμὸν δ’ ἐγέλαστε φίλον κῆρ,
ώς ὄνομ’ ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὡδίνων ὀδύνησι, 415

9. ΟΔΥΣΣΕΙΑΣ I.

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἶλε θυράων,
αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
εἴ τινά που μετ' ὁεσσι λάβοι στείχοντα θύραζε·
οὗτῳ γάρ πού μ' ἥλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο,
εἴ τιν' ἑταίροισιν θανάτου λύσιν ἡδ' ἐμοὶ αὐτῷ
εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
ῶς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦν.
ἡδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

ἄρσενες διες ἥσταν ἐντρεφέες, δασύμαλλοι,
καλοί τε μεγάλοι τε, ἴοδνεφὲς εἶρος ἔχοντες·
τοὺς ἀκέων συνέεργον ἐντρεφέεσσι λύγοισι,
τῆς ἔπι Κύκλωψ εῦδε πέλωρ, ἀθεμίστια εἰδὼς,
σύντρεις αἰνύμενος· δι μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
τὰ δ' ἔτέρω ἐκάτερθεν ἵτην σώοντες ἑταίρους. 430
τρεῖς δὲ ἔκαστον φῶτ' διες φέρον· αὐτὰρ ἐγώ γε,
ἀρνειὸς γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
νωλεμέως στρεφθεὶς ἔχόμην τετληότι θυμῷ. 435
ῶς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δῖαν.

"Ημος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡῶς,
καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
οὕθατα γὰρ σφαραγεῦντο. ἀναξ δ' ὀδύνησι κακῆσι 440
τειρόμενος πάντων δίων ἐπεμαίετο νῶτα
δρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
ῶς οἱ ὑπ' εἰροπόκων δίων στέρνοισι δέδευτο.
ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

9. ΟΔΥΣΣΕΙΑΣ Ι.

Cyclops talks to his ram.

‘Κριε πέπου, τί μοι ωδε διὰ σπέος ἔσσονο μήλων
ῦστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν’ ἄνθεα ποίης
μακρὰ βιβάς, πρῶτος δὲ ῥὸς ποταμῶν ἀφικάνεις, 450
πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
ἔσπεριος· μῦν αὖτε πανύστατος. ή σύ γ’ ἄνακτος
δόφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἔξαλάωσε
σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἶνῳ,
Οὖτις, δὲν οὖ πώ φημι πεφυγμένον εἶναι ὅλεθρον. 455
εὶ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
εἰπεῖν ὅπῃ κεῦνος ἐμὸν μένος ἡλασκάζει·
τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ράίοιτο πρὸς οὔδει, καὶ δέ κ’ ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.’ 460
‘Ως εἰπὼν τὸν κριὸν ἀπὸ ἦο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ’ ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρῶτος ὑπ’ ἀρνειοῦ λυόμην, ὑπέλυσα δ’ ἐταίρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῳ,
πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ’ ἐπὶ νῆα
ἰκόμεθ’. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
οἵ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες. 465
ἄλλ’ ἐγὼ οὐκ εἴων, ἀνὰ δ’ ὅφρύσι νεῦον ἐκάστω,
κλαίειν· ἀλλ’ ἐκέλευσα θοῶς καλλίτριχα μῆλα
πόλλ’ ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470
οἱ δ’ αἰψ’ εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον·
ἔξῆς δ’ ἐξόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
ἄλλ’ ὅτε τόσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ τότ’ ἐγὼ Κύκλωπα προσηγόρων κερτομίοισι·
‘Κύκλωψ, οὐκ ἄρ’ ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

9. ΟΔΥΣΣΕΙΑΣ I.

ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῆφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῷ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

476

Cyclops nearly crushes their ship twice with a huge crag.

"Ως ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
ἥκε δ' ἀπορρήξας κορυφὴν ὅρεος μεγάλοιο,
καὸ δ' ἔβαλε προπάροιθε νεὸς κυανοπρόροιο
[τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἵκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αὖψ' ἡπειρόνδε παλιρρόθιον φέρε κῦμα, 485
πλημνὺς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἵκέσθαι.
— αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιψήκεα κοντὸν τ
ῶσα παρέξ· ἔτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
ἄλλ' ὅτε δὴ δὶς τόσσον ἄλλα πρήσσοντες ἀπῆμεν,
καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἔταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυνον ἄλλοθεν ἄλλος·

'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἥγαγε νῆα 495
αὗτις ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εὶ δὲ φθεγξαμένου τεν ἡ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.'

"Ως φάσαν, ἄλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμὸν 500
ἄλλα μιν ἄφορρον προσέφην κεκοτηότι θυμῷ·

'Κύκλωψ, αἴ κέν τίς σε καταθυητῶν ἀνθρώπων
όφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὸν,
φάσθαι 'Οδυσσῆα πτολιπόρθιον ἔξαλαῶσαι,
νιὸν Λαέρτεω, 'Ιθάκη ἔνι οἰκί' ἔχοντα.'

505

9. ΟΔΥΣΣΕΙΑΣ I.

“Ως ἔφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 ‘ὦ πόποι, ἦ μάλα δή με παλαίφατα θέσφαθ’ ἵκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡύς τε μέγας τε,
 Τήλεμος Εύρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντεύομένος κατεγήρα Κυκλώπεσσιν” 510
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἔξ ’Οδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ’ αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ’ ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεί μ' ἐδαμάσσατο οὖν.
 ἀλλ’ ἄγε δεῦρ’, ’Οδυσεῦ, ἵνα τοι πàρ ξείνια θείω,
 πομπήν τ’ ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ’ ἐμὸς εὔχεται εἶναι.
 αὐτὸς δ’, αἱ κ’ ἑθέλῃσ’, ἵήσεται, οὐδέ τις ἄλλος 520
 οὗτε θεῶν μακάρων οὕτε θυητῶν ἀνθρώπων.” 525

“Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 ‘αὖ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὗνιν ποιήσας πέμψαι δόμον ’Αϊδος εἴσω,
 ὡς οὐκ ὀφθαλμόν γ’ ἵήσεται οὐδ’ ἐνοσίχθων.’” 530

“Ως ἔφάμην, ὁ δ’ ἔπειτα Ποσειδάωνι ἄνακτι
 εὔχετο, χεῖρ’ ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
 ‘Κλῦθι, Ποσείδαον γαιόχε, κυανοχαῖτα·
 εὶ ἐτεόν γε σός εἰμι, πατὴρ δ’ ἐμὸς εὔχεαι εἶναι,
 δὸς μὴ ’Οδυσσῆα πτολιπόρθιον οἴκαδ’ ἵκέσθαι
 [υίδον Λαέρτεω, ’Ιθάκη ἔνι οἰκέ’ ἔχοντα].” 535

ἀλλ’ εἴ οἱ μοῖρ’ ἔστι φίλους τ’ ἰδέειν καὶ ἵκέσθαι
 οἴκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὅψε κακῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἔταιρους,
 νηὸς ἐπ’ ἀλλοτρίης, εῦροι δ’ ἐν πήματα οἴκῳ.’”

“Ως ἔφατ’ εὐχόμενος, τοῦ δ’ ἔκλυε κυανοχαῖτης
 αὐτὰρ ὃ γ’ ἔξαντις πολὺ μείζονα λᾶαν ἀείρας

9. ΟΔΥΣΣΕΙΑΣ I.

ἥκ' ἐπιδινήσας, ἐπέρεισε δὲ ἵν' ἀπέλεθρον,
καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.

540

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δὲ πρόσω φέρε κῦμα, θέμασε δὲ χέρσον ἱκέσθαι.

They rejoin their comrades and resume their voyage.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
νῆες ἐύστελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
εἴατ' ὁδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ,

545

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρήγμανι θαλάσσης.

μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
δασσάμεθ', ὡς μή τίς μοι ἀτεμβόμενος κίοι ἵσης.

ἀρνειὸν δ' ἐμοὶ οἴω ἐνκυνήμιδες ἑταῖροι

550

μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ

Ζηνὶ κελαινεφέι Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,

ῥέξας μηρί' ἔκαιον· δ' οὐκ ἐμπάζετο ἴρων,

ἄλλ' ἄρα μερμήριζεν ὅπως ἀπολούατο πᾶσαι

νῆες ἐύστελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.

555

ὡς τότε μὲν πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα

ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἥδυ·

ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κυέφας ἥλθε,

δὴ τότε κοιμήθημεν ἐπὶ ρήγμανι θαλάσσης.

ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος 'Hῶς,

560

δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα

αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δ' αἴψ' εἰσβαίνον καὶ ἐπὶ κληῆσι καθῆζον,

ἔξῆς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.

"Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
ἄσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἑταίρους.

565

Ο ΔΥΣΣΕΙΑΣ Κ.

Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.

The floating isle of Aeolus.

Αἰολίην δ' ἐς νῆσον ἀφικόμεθ'. ἔνθα δ' ἔναιεν
Αἴολος Ἰπποτάδης, φίλος ἀθανάτοισι θεοῖσι,
πλωτῇ ἐνὶ νήσῳ πᾶσαν δέ τέ μιν πέρι τεῖχος
χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.
τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάσαιν,
ἔξ μὲν θυγατέρες, ἔξ δ' νιέες ἡβώοντες.

ἔνθ' ὅ γε θυγατέρας πόρεν νίάσιν εἶναι ἀκούτις.
οἱ δ' αἱὲν παρὰ πατρὶ φίλῳ καὶ μητέρι κεδνῇ

δαίνυνται· παρὰ δέ σφιν ὄνείατα μυρία κεῖται,

κυισῆν δέ τε δῶμα περιστεναχίζεται αὐλῇ

ἡματα· νύκτας δ' αὐτε παρ' αἰδούης ἀλόχοισιν

εῦδουσ' ἐν τε τάπησι καὶ ἐν τρητοῦσι λέχεσσι.

καὶ μὲν τῶν ἱκόμεσθα πόλιν καὶ δώματα καλά.

μῆνα δὲ πάντα φίλει με καὶ ἔξερέεινεν ἔκαστα,

"Ιλιον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν·

αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.

ἀλλ' ὅτε δὴ καὶ ἐγὼ ὁδὸν ἥτεον ἦδ' ἐκέλευον

πεμπέμεν, οὐδέ τι κεῖνος ἀνήνατο, τεῦχε δὲ πομπήν.

δῶκε δέ μ' ἐκδείρας ἀσκὸν βοὸς ἐννεώροιο,

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15

10. ΟΔΥΣΣΕΙΑΣ Κ.

The winds tied up in a bag.

ἔνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
κεῖνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
ἥμεν πανέμεναι ἡδ' ὅρυνμεν ὅν κ' ἐθέλησι.
νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
ἀργυρέῃ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,
ὅφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδήσιν.

'Εννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἥμαρ,
τῇ δεκάτῃ δ' ἥδη ἀνεφαίνετο πατρὶς ἄρουρα,
καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἔόντας.
ἔνθ' ἐμὲ μὲν γλυκὺς ὑπνος ἐπήλυθε κεκμηώτα·
αἱεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῷ ἄλλῳ
δῶχ' ἐτάρων, ἵνα θᾶσσον ἰκούμεθα πατρίδα γαῖαν·
οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
καὶ μ' ἐφασαν χρυσόν τε καὶ ἀργυρὸν οἴκαδ' ἀγεσθαι,
δῶρα παρ' Αἰόλου μεγαλήτορος 'Ιπποτάδαο·
ὦδε δέ τις εἴπεσκεν ἵδων ἐς πλησίον ἄλλον·

"Ω πόποι, ὡς ὦδε πᾶσι φύλος καὶ τίμιός ἐστιν
ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἱκηται.
πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ
ληῖδος· ἥμεν δ' αὐτεῖς ὁδὸν ὕδον ἐκτελέσαντες
οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότητι
Αἴολος. ἀλλ' ἄγε θᾶσσον ἵδωμεθα δττι τάδ' ἐστὶν,
ὅσσος τις χρυσός τε καὶ ἀργυρὸς ἀσκῷ ἔνεστιν.' 45

"Ως ἐφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back
to the isle.

ἀσκὸν μὲν λῦσαν, ἀνεμοὶ δ' ἐκ πάντες ὅρουσαν,

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25

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35

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10. ΟΔΥΣΣΕΙΑΣ Κ.

τοὺς δ' αῖψ' ἀρπάξασα φέρεν πόντονδε θύελλα
κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγώ γε
ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα
ἡὲ πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
ἥ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ⁵⁰
κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἔταιροι.

“Ενθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
αἶψα δὲ δεῖπνον ἔλοντο θῷης παρὰ νησὸν ἔταιροι.
αὐτὰρ ἐπεὶ σίτοιό τ' ἐπασσάμεθ' ἥδε ποτῆτος,
δὴ τότ' ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἔταιρον,
βῆν εἰς Αἴόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον
δαινύμενον παρὰ ἥ τ' ἀλόχῳ καὶ οἰσι τέκεσσιν.⁶⁰
ἔλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
ἔζόμεθ· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο.

“Πῶς ἥλθες, Ὁδυστεῦ; τίς τοι κακὸς ἔχραε δαίμων;
ἢ μέν σ' ἐνδυκέως ἀπεπέμπομεν, ὅφρ' ἀν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἔστιν.”⁶⁵

“Ως φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ.
‘ἄσσαν μ' ἔταροί τε κακοὶ πρὸς τοῖσι τε ὑπνος
σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γάρ ἐν ὑμῖν.’

“Ως ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν.⁷⁰
οἱ δ' ἄνεῳ ἐγένοντο· πατὴρ δ' ἡμείβετο μύθῳ.

“Ἐρρ̄ ἐκ νῆσον θᾶσσον, ἐλέγχιστε ζωόντων
ου γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
ἄνδρα τὸν ὃς κε θεοῖσιν ἀπέχθηται μακάρεσσιν.
ἔρρ̄, ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.”⁷⁵

“Ως εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ.
τείρετο δ' ἄνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
ἡμετέρῃ ματῇ, ἐπεὶ οὐκέτι φαίνετο πομπῇ.

10. ΟΔΥΣΣΕΙΑΣ Κ.

The Laestrygones.

Ἐξῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἥμαρ· 80
 ἐβδομάτη δ' ἵκόμεσθα Λάμου αἰπὺ πτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυρα μῆλα νομεύων 85
 ἐγγὺς γὰρ νυκτός τε καὶ ἥματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐσ λιμένα κλυτὸν ἥλθομεν, ὃν πέρι πέτρη
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκτὰὶ δὲ προβλῆτες ἐναντίαι ἀλλήλῃσιν
 ἐν στόματι προῦχουσιν, ἀραιὴ δ' εἴσοδός ἐστιν, 90
 ἔνθ' οἵ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοῖλοι δέδεντο
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὕτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη.
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δήσας·
 ἐστην δὲ σκοπιὴν ἐσ παιπαλόεσσαν ἀνελθών.
 ἔνθα μὲν οὕτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,
 καπνὸν δ' οἶον ὄρῳμεν ἀπὸ χθονὸς ἀΐσσοντα.
 δὴ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας 100
 οἴ τινες ἀνέρες εἴεν ἐπὶ χθονὶ σῦτον ἔδοντες,
 ἀνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἱ δ' ἵσταν ἐκβάντες λείην ὁδὸν, ἥπερ ἀμαξι
 ἀστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 κούρη δὲ ἔνυμβληντο πρὸ ἀστεος ὑδρευούσῃ, 105
 θυγατέρ' ἴφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐσ κρήνην κατεβήσετο καλλιρέεθρον
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἀστυν φέρεσκον·
 οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἰσιν ἀνάσσοι. 110

10. ΟΔΥΣΣΕΙΑΣ Κ.

ἡ δὲ μάλ’ αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφὲς δῶ.
 οἱ δ’ ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναικα
 εὑρούν δσην τ’ ὅρεος κορυφὴν, κατὰ δ’ ἔστυγον αὐτήν.
 ἡ δ’ αὖψ’ ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 δν πόσιν, δς δὴ τοῖσιν ἐμήσατο λυγρὸν ὅλεθρον. 115
 αὐτίχ’ ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῦπνον·
 τῷ δὲ δύ’ ἀλέξαντε φυγῇ ἐπὶ νῆας ἱκέσθην.
 αὐτὰρ δ τεῦχε βοὴν διὰ ἄστεος· οἱ δ’ ἀίουτες
 φοίτων ἵθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120
 οὲ δ’ ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἀφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ’ ὀλλυμένων νηῶν θ’ ἄμα ἀγνυμενάων·
 ἰχθῦς δ’ ὁς πείρουτες ἀτερπέα δαῖτα φέροντο.
 ὅφρ’ οἱ τοὺς ὅλεκον λιμένος πολυβενθέος ἐντὸς, 125
 τόφρα δ’ ἐγὼ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ’ ἔκοψα νεδὸς κυανοπρῷοιο.
 αὖψα δ’ ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν’ ὑπ’ ἐκ κακότητα φύγοιμεν·
 οἱ δ’ ἄλα πάντες ἀνέρριψαν, δείσαντες ὅλεθρον. 130
 ἀσπασίως δ’ ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηῦς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ’ ὅλοντο.

Aeaea, the isle of Circe.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους δλέσαντες ἐταίρους.
 Αἰαίην δ’ ἐς νῆσον ἀφικόμεθ· ἔνθα δ’ ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἴγταο·
 ἄμφω δ’ ἐκγεγάτην φαεσιμβρότον Ἡελίοιο
 μητρός τ’ ἐκ Πέρσης, τὴν Ὁκεανὸς τέκε παῖδα.
 ἔνθα δ’ ἐπ’ ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140

10. ΟΔΥΣΣΕΙΑΣ Κ.

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.

Ἐνθα τότ’ ἐκβάντες δύο τ’ ἥματα καὶ δύο νύκτας
κείμεθ’, δόμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδουτες.
ἀλλ’ ὅτε δὴ τρίτον ἥμαρ ἐνπλόκαμος τέλεσ’ Ἡώς,
καὶ τότ’ ἐγὼν ἐμὸν ἔγχος ἐλῶν καὶ φάσγανον δξὺ 145
καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπῆν,
εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.

Ἶστην δὲ σκοπὶην ἐς παιπαλόεσσαν ἀνελθῶν,
καὶ μοι ἐείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150
μερμήριξα δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἐλθέντη ήδε πυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.
ῶδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
πρῶτ’ ἐλθόντ’ ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
δεῖπνον ἑταίροισι δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ’ ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
καὶ τότε τίς με θεῶν δλοφύρατο μοῦνον ἐόντα,
ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
ῆκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160

τὸν δ’ ἐγὼ ἐκβαίνοντα κατ’ ἄκνηστιν μέσα νῶτα
πλῆξα· τὸ δ’ ἀντικρὺ δόρυ χάλκεον ἔξεπέρησε,
καὶ δ’ ἔπεισ’ ἐν κονίῃσι μακῶν, ἀπὸ δ’ ἔπτατο θυμός.
τῷ δ’ ἐγὼ ἐμβαίνων δόρυ χάλκεον ἔξι ὀτειλῆς
εἰρυσάμην· τὸ μὲν αὐθὶ κατακλίνας ἐπὶ γαίῃ 165
εἴασ· αὐτὰρ ἐγὼ σπασάμην ῥῶπάς τε λύγους τε,
πεῖσμα δ’, ὃσον τ’ ὅργυιαν, ἐνστρεφὲς ἀμφοτέρωθεν
πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
ἔγχει ἐρειδόμενος, ἐπεὶ οὖ πως ἦεν ἐπ’ ὄμου 170

10. ΟΔΥΣΣΕΙΑΣ Κ.

χειρὶ φέρειν ἔτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καὸ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἐταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἔκαστον·

“Ω φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνύμενοί περ,
εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἥμαρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ θοῇ βρῶσίς τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῷ.”

“Ως ἐφάμην, οἱ δ' ὧκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῦν ἀλὸς ἀτρυγέτοιο
θηῆσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὁρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὡς τότε μὲν πρόπαν ἥμαρ ἐς ἡέλιον καταδύντα
ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυν ἥδυ·
ἥμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθε, 185
δὴ τότε κοιμήθημεν ἐπὶ ρήγμανι θαλάσσης.
ἥμος δ' ἡριγένεια φάνη ὁδοδάκτυλος Ἡώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἵδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἥδος, 190
οὐδ' ὅπῃ ἡέλιος φαεσίμβροτος εἰσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀνυεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἴομαι εἶναι.
εἶδον γὰρ σκοπιὴν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἔστεφάνωται· 195
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσσῃ
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὑλην.’

“Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλοι ήτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

10. ΟΔΥΣΣΕΙΑΣ Κ.

Eurylochus is sent forward with twenty-two men,
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας ἐνκυνήμιδας ἔταιρους
ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·
τῶν μὲν ἐγὼν ἡρχον, τῶν δ' Εὐρύλοχος θεοειδῆς.

205

κλήρους δ' ἐν κυνέῃ χαλκήρεῃ πάλλομεν ὥκα·
ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρυλόχοιο.
βῆ δ' ἱέναι, ἂμα τῷ γε δύω καὶ εἴκοσ' ἔταιροι

κλαίοντες· κατὰ δ' ἄμμε λίπον γοόωντας ὅπισθεν.
εῦρον δ' ἐν βήσησι τετυγμένα δώματα Κίρκης

210

ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.

ἄμφι δέ μιν λύκοι ἥσαν ὀρέστεροι ἦδε λέοντες,
τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.

οὐδ' οὐ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
οὐρῆσιν μακρῆσι περισταίνοντες ἀνέσταν.

215

ώς δ' ὅτ' ἀν ἄμφι ἄνακτα κύνες δαίτηθεν ἰόντα
σαίνωσ· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·

ὡς τοὺς ἄμφι λύκοι κρατερώνυχες ἦδε λέοντες
σαῖνον· τοὶ δ' ἔδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.

ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

220

Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπὶ καλῇ,
ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.

τοῖσι δὲ μύθων ἡρχε Πολίτης, ὅρχαμος ἀνδρῶν,

ὅς μοι κήδιστος ἐτάρων ἦν κεδνότατός τε·

225

“Ω φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
καλὸν ἀοιδιάει, δάπεδον δ' ἄπαν ἀμφιμέμυκεν,
ἢ θεὸς ἡὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον.”

“Ως ἄρ’ ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.

ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὡιξε φαεινὰς

230

καὶ κάλει· οἱ δ' ἄμα πάντες ἀιδρείησιν ἔποντο·

10. ΟΔΥΣΣΕΙΑΣ Κ.

Εύρυλοχος δ' ὑπέμεινεν, δισάμενος δόλου εἶναι.
 εἰσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρὸν
 οἴων Πραμνείῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ 235
 φάρμακα λύγρ', ἵνα πάγχυ λαθοίατο πατρίδος αἴης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἐπειτα
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργυν.
 οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὡς τὸ πάρος περ. 240
 ὡς οἱ μὲν κλαίοντες ἐέρχατο· τοῦσι δὲ Κίρκη
 πάρ ρ' ἄκυλον βάλανόν τ' ἐβαλεν καρπόν τε κρανείης
 ἐδμεναι, οἷα σύες χαμαιενάδες αἰὲν ἐδουσιν.

Eurylochus brings the bad news to Odysseus.

Εύρυλοχος δ' ἀψήλθε θοὴν ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ίέμενός περ,
 κῆρ ἄχει μεγάλῳ βεβολημένος· ἐν δέ οἱ ὅσσε
 δακρυόφιν πίμπλαντο, γόον δ' ὠίετο θυμός.
 ἀλλ' ὅτε δή μιν πάντες ἀγαστάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὅλεθρον. 250

‘ “Ηιομεν, ὡς ἐκέλευες ἀνὰ δρυμὰ, φαῖδιμ’ ’Οδυσσεῦ·
 εὔρομεν ἐν βήσσῃσι τετυγμένα δώματα καλὰ
 [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
 ἐνθα δέ τις μέγαν ἴστὸν ἐποιχομένη λίγ' ἀειδεν
 ἢ θεὸς ἡὲ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
 ἢ δ' αὖψ’ ἐξελθοῦσα θύρας ὕιξε φαεινὰς
 καὶ κάλει· οἱ δ' ἀμα πάντες ἀιδρείησιν ἐποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.
 οἱ δ' ἀμ' ἀιστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον.’ 260

‘Ως ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον

10. ΟΔΥΣΣΕΙΑΣ Κ.

ῶμοιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
τὸν δ' ἀψὶ ηγάγεα αὐτὴν ὁδὸν ἡγήσασθαι.

αὐτὰρ ὅ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
[καὶ μ' ὀλοφυρόμενος ἔπεια πτερόεντα προσηύδα].

‘Μή μ' ἄγε κεῖσ’ ἀέκοντα, διοτρεφὲς, ἀλλὰ λίπ’ αὐτοῦ·
οἴδα γὰρ ὡς οὗτ’ αὐτὸς ἐλεύσεαι οὔτε τιν’ ἄλλον
ἀξεῖσι σῶν ἑτάρων· ἀλλὰ ξὺν τοίσδεσι θᾶσσον
φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ημαρ.’

‘Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘Εὐρύλοχ’, ή τοι μὲν σὺ μέν’ αὐτοῦ τῷδ’ ἐνὶ χώρῳ
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ.
αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ’ ἀνάγκη.’

Odysseus goes alone to Circe's house.

‘Ως εἰπὼν παρὰ νηὸς ἀνήιου ηδὲ θαλάσσης.
ἀλλ’ ὅτε δὴ ἄρ’ ἔμελλον ἵων ἰερὰς ἀνὰ βῆσσας
Κίρκης ἔξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
ἔνθα μοι ‘Ἐρμείας χρυσόρραπις ἀντεβόλησεν
ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἔοικὼς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτῃ ἥβῃ·
ἔν τ’ ἄρα μοι φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·

275

Hermes meets him and gives an antidote against
Circe's spells.

‘Πῇ δὴ αὖτ’, ὃ δύστηνε, δι’ ἄκριας ἔρχεαι οἶος,
χώρουν ἄιδρις ἔών; ἔταροι δέ τοι οἵδ’ ἐνὶ Κίρκης
ἔρχαται, ὥστε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
ἡ τοὺς λυσόμενος δεῦρ’ ἔρχεαι; οὐδέ σέ φημι
αὐτὸν νοστήσειν, μενέεις δὲ σύ γ’ ἔνθα περ ἄλλοι.
ἀλλ’ ἄγε δὴ σε κακῶν ἐκλύσομαι ηδὲ σαώσω·
τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
ἔρχεν, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ημαρ.

285

10. ΟΔΥΣΣΕΙΑΣ Κ.

πάντα δέ τοι ἐρέω δλοφώια δήνεα Κίρκης.

τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ²⁹⁰

ἀλλ' οὐδ' ὃς θέλξαι σε δυνήσεται· οὐ γὰρ ἔάσει
φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἐρέω δὲ ἔκαστα.

διππότε κεν Κίρκη σ' ἐλάση περιμήκεϊ ράβδῳ,
δὴ τότε σὺ ξίφος ὅξν ἐρυστάμενος παρὰ μηροῦ

Κίρκη ἐπαΐξαι ὡς τε κτάμεναι μενεαίνων.²⁹⁵

ἡ δέ σ' ὑποδδείσασα κελήσεται εύνηθῆναι·

ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εύνην,
ὅφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίστη·
ἀλλὰ κέλεσθαι μιν μακάρων μέγαν ὅρκον διμόσσαι
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο,
μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θήγ.³⁰⁰

⁴Ως ἄρα φωνήσας πόρε φάρμακον ἀργειφόντης
ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.

ρίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
μῶλν δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν
ἀνδράσι γε θυητοῦσι· θεοὶ δέ τε πάντα δύνανται.

'Ερμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν "Ολυμπον
νῆσον ἀν' ὑλήεσσαν, ἐγὼ δ' ἐσ δώματα Κίρκης
ἥια· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.

ἔστην δ' εἰνὶ θύρησι θεᾶς καλλιπλοκάμοιο³¹⁰
ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.

ἡ δ' αῖψ' ἔξελθοῦσα θύρας ὕιξε φαεινὰς
καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμην ἀκαχήμενος ἥτορ.
εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
καλοῦ δαιδαλέον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν·
τεῦξε δέ μοι κυκεῶ χρυσέῳ δέπα, ὅφρα πίοιμι,
ἐν δέ τε φάρμακον ἥκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
ράβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

10. ΟΔΥΣΣΕΙΑΣ Κ.

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἔταιρων.’ 320
 ὡς φάτ’, ἐγὼ δ’ ἀορ ὁὖ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπήιξα ὡς τε κτάμεναι μενεαίνων.
 ἥ δὲ μέγα λάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ’ ὀλοφυρομένη ἐπεα πτερόεντα προσηγύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαῦμά μ’ ἔχει ὡς οὖ τι πιὼν τάδε φάρμακ’ ἐθέλχθης. 326
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
 ὃς κε πίῃ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
 [σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]
 ἥ σύ γ’ Ὁδυσσεύς ἐσσι πολύτροπος, δν τέ μοι αἱεὶ 330
 φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
 ἀλλ’ ἄγε δὴ κολεῷ μὲν ἀορ θέο, νῷ δ’ ἐπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὅφρα μιγέντε
 εὐνῇ καὶ φιλότητι πεποίθομεν ἀλλήλοισιν.’ 335

‘Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 ‘ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
 ἥ μοι σὺν μὲν ἔθηκας ἐνὶ μεγάροισιν ἔταιρους,
 αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις
 ἐς θάλαμόν τ’ ἵέναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
 ὅφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης. 340
 οὐδ’ ἂν ἐγώ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
 εἰ μή μοι τλαίης γε, θεὰ, μέγαν ὅρκον ὀμόσσαι
 μή τι μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘Ως ἐφάμην, ἥ δ’ αὐτίκ’ ἀπώμυνεν ὡς ἐκέλευον. 345
 αὐτὰρ ἐπεί ρ’ ὅμοσέν τε τελεύτησέν τε τὸν ὅρκον,
 καὶ τότ’ ἐγὼ Κίρκης ἐπέβηη περικαλλέος εὐνῆς.

‘Αμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἴ οἱ δῶμα κάτα δρήστειραι ἔασι.
 γίγνονται δ’ ἄρα ταί γ’ ἔκ τε κρηνέων ἀπό τ’ ἀλσέων 350

ἐκ θ' ἵερῶν ποταμῶν, οἵ τ' εἰς ἄλαδε προρέουσι.
 τάων ἡ μὲν ἔβαλλε θρόνοις ἔνι ρήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λῦθ' ὑπέβαλλεν
 ἡ δ' ἐτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δὲ σφι τίθει χρύσεια κάνεια.

355

ἡ δὲ τρίτη κρητῆρι μελίφρονα οἶνον ἔκιρνα
 ἥδυν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἡ δὲ τετάρτη ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· ἴαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐν ληνοπι χαλκῷ,
 ἐς ᾧ ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὕμων,
 ὅφρα μοι ἐκ κάματον θυμοφθόρου εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἥδε χιτῶνα,
 εἰσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλουν,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.

360

Χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχενε φέρουσα
 καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
 εἰδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἥνδανε θυμῷ,
 ἀλλ' ἥμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμός.

370

Κίρκη δ' ὡς ἐνόησεν ἐμ' ἥμενον οὐδ' ἐπὶ σίτῳ
 χεῖρας ἵάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἐπεια πτερόεντα προσηύδα·

‘Τίφθ’ οὔτως, ’Οδυσσεῦ, κατ’ ἄρ’ ἔζειαι ἵσος ἀναύδω,
 θυμὸν ἔδων, βρώμης δ’ οὐχ ἅπτεαι οὐδὲ ποτῆτος;
 ἡ τινά που δόλον ἄλλον δίειαι· οὐδέ τι σε χρὴ
 δειδίμεν· ἥδη γάρ τοι ἀπώμοσα καρτερὸν ὅρκον.’

380

‘Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·

10. ΟΔΥΣΣΕΙΑΣ Κ.

‘ ὡς Κίρκη, τὶς γάρ κεν ἀνὴρ, δος ἐναίσιμος εἴη,
πρὶν τλαίη πάσσασθαι ἐδητύος ἥδε ποτῆτος,
πρὶν λύσασθ’ ἔταρους καὶ ἐν ὁφθαλμοῖσιν ἰδέσθαι; 385
ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
λῦσον, ἵν’ ὁφθαλμοῖσιν ἴδω ἐρίηρας ἔταίρους.’

‘Ος ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει
ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέῳξε συφειοῦ,
ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390
οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἀς πρὶν ἔψυσε
φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη.
ἄνδρες δ’ ἀψ ἐγένοντο νεώτεροι ἢ πάρος ἥσαν 395
καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.
ἔγνωσαν δ’ ἐμὲ κεῖνοι, ἔψυν τ’ ἐν χερσὶν ἐκαστος.
πᾶσιν δ’ ἴμερόεις ὑπέδυν γόος, ἀμφὶ δὲ δῶμα
σμερδαλέον κανάχιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.
ἡ δέ μεν ἄγχι στᾶσα προσηγόρευε δῖα θεάων’ 400

‘Διογενὲς Λαερτιάδη, πολυμῆχαν’ Ὀδυσσεῦν,
ἐρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
νῆα μὲν ἀρ πάμπρωτον ἐρύσσατε ἥπειρόνδε,
κτήματα δ’ ἐν σπήεσσι πελάσσατε ὅπλα τε πάντα.
αὐτὸς δ’ ἀψ ιέναι καὶ ἄγειν ἐρίηρας ἔταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

‘Ος ἐφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγήνωρ,
βῆν δ’ ιέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
εὑρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἔταίρους
οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

10. ΟΔΥΣΣΕΙΑΣ Κ.

ώς δ' ὅτ' ἀν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἀμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ^ι
 ἵσχουσ', ἀλλ' ἀδινὸν μυκώμεναι ἀμφιθέουσι
 μητέρας· ὡς ἐμὲ κεῖνοι, ἐπεὶ ἤδον δόφθαλμοῖσι,
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὡς ἔμεν ὡς εἰ πατρίδ' Ἰκοίατο καὶ πόλιν αὐτὴν
 τρηχείης Ἰθάκης, ἵνα τ' ἔτραφεν ἥδ' ἐγένοντο·
 καὶ μ' ὀλοφυρόμενοι ἔπεια πτερόεντα προσηγόρων·

'Σοὶ μὲν νοστήσαντι, διοτρεφὲς, ὡς ἔχάρημεν,
 ὡς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν· 420
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον δλεθρον.'

“Ως ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσι·
 ‘νῆα μὲν ἀρ πάμπρωτον ἐρύσσομεν ἥπειρόνδε,
 κτήματα δὲ σπήεσσι πελάσσομεν ὅπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθε, ἐμοὶ ἀμα πάντες ἔπεσθαι,
 ὅφρα ἕδηθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης 425
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

“Ως ἔφάμην, οἱ δ' ὧκα ἐμοῖς ἐπέεσσι πίθοντο·
 Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεια πτερόεντα προσηγόρων.] 430

‘Α δειλοὶ, πόσ' ἴμεν; τί κακῶν ἴμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἢ κεν ἄπαντας
 ἡ σὺς ἡὲ λύκους ποιήσεται ἡὲ λέοντας,
 οἵ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκῃ,
 ὡς περ Κύκλωψ ἔρξ’, ὅτε οἱ μέσσαυλον Ἰκούτο 435
 ἥμέτεροι ἐταροι, σὺν δ' ὁ θρασὺς εἴπετ’ Ὁδυσσεύς·
 τούτου γὰρ καὶ κεῖνοι ἀτασθαλίσιν ὅλοντο·’

“Ως ἔφατ’, αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπαστάμενος τανύκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδάσδε πελάσσαι,
 καὶ πηῷ περ ἔόντι μάλα σχεδόν· ἀλλά μ' ἐταῦροι 440

10. ΟΔΤΣΣΕΙΑΣ Κ.

μειλιχίοις ἐπέεσσιν ἐρήτυνον ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ πὰρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
ἡμῖν δὲ ἡγεμόνευ’ οἱερὰ πρὸς δώματα Κίρκης.’

445

‘Ως φάμενοι παρὰ νηὸς ἀνήιον ἥδε θαλάσσης.
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,
ἄλλ’ ἔπειτ· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπήν.

Τόφρα δὲ τὸν ἄλλους ἑτάρους ἐν δώμασι Κίρκη
ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαΐῳ,
ἀμφὶ δὲ ἄρα χλαίνας οὔλας βάλεν ἥδε χιτῶνας·
δαινυμένους δὲ εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.
οἱ δὲ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,
κλαῖον δύνρόμενοι, περὶ δὲ στεναχίζετο δῶμα.
ἡ δέ μεν ἄγχι στᾶσα προσηγόρευεν δῖα θεάων’

450

‘[Διογενὲς Λαερτιάδη, πολυμήχαν’] ’Οδυσσεῦν,]
μηκέτι νῦν θαλερὸν γόσιν ὅρνυτε· οἶδα καὶ αὐτὴ
ἡμὲν δσ’ ἐν πόντῳ πάθετ’ ἄλγεα ἵχθυόεντι,
ἥδ’ ὁσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.
ἄλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,
εἰς δὲ κεν αὐτὶς θυμὸν ἐνὶ στήθεσσι λάβητε,
οἷον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν
τρηχείης ’Ιθάκης· νῦν δὲ ἀσκελέες καὶ ἄθυμοι,
αἱὲν ἄλης χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ή μάλα πολλὰ πέποσθε.’

455

‘Ως ἔφαθ’, ἡμῖν δὲ αὐτὸν ἐπεπείθετο θυμὸς ἀγήνωρ.
ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν
ἡμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυν ἥδον·
ἄλλ’ ὅτε δή τοι ἔνιαυτὸς ἔην, περὶ δὲ ἔτραπον ὕδραι,
[μηνῶν φθινόντων, περὶ δὲ ἡματα μακρὰ τελέσθη,]
καὶ τότε μὲν ἔκκαλέσαντες ἔφαν ἐρίηρες ἔταιροι·

470

‘Δαιμόνι’, ἦδη νῦν μιμησκεο πατρίδος αἴης,
εἰ τοι θέσφατόν ἔστι σαωθῆναι καὶ ἰκέσθαι

10. ΟΔΥΣΣΕΙΑΣ Κ.

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.⁹

[^ΔΩς ἔφαν, αὐτὰρ ἐμοὶ γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα 476
ἡμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυν ἥδυ.
ἥμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἥλθεν,
οἵ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἐκλυεν αὐδῆς·
[καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγόρων·]

Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.

‘^Ω Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἐσσυται ἥδη,
ἥδ' ἄλλων ἑτάρων, οἵ μεν φθινύθουσι φίλον κῆρ 485
ἀμφ' ἔμ' ὁδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.’

‘Ως ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
‘Διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἄλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσται καὶ ἵκεσθαι 490
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοι εἰσι·
τῷ καὶ τεθνηῶτι νόσου πόρε Περσεφόνεια
οἴω πεπινῦσθαι· τολ δὲ σκιαὶ ἀίστουσιν.’ 495

‘Ως ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἥτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἥθελ' ἔτι ζώειν καὶ ὀρᾶν φάσις ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δή μιν ἔπεστιν ἀμειβόμενος προσέειπον· 500

‘Ω Κίρκη, τίς γὰρ ταύτην ὁδὸν ἥγεμονεύστει;
εἰς Ἀΐδος δ' οὐ πώ τις ἀφίκετο νηὶ μελαίνῃ.'

10. ΟΔΥΣΣΕΙΑΣ Κ.

Ὡς ἐφάμην, ἡ δ' αὐτίκ³ ἀμείβετο δῖα θεάων·
 Διογενὲς Λαερτιάδη, πολυμήχαν⁴ Ὁδυσσεῦ,
 μή τι τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,
 ἵστὸν δὲ στήσας ἀνά θ⁵ ἵστια λευκὰ πετάσσας
 ἥσθαι· τὴν δέ κέ τοι πνοιὴ Βορέαο φέρησιν.
 ἀλλ' ὅπότ⁶ ἀν δὴ νηὶ δι' Ὡκεανοῦ περήσης,
 ἔνθ⁷ ἀκτή τε λάχεια καὶ ἄλσεα Περσεφονείης,
 μακραὶ τ'⁸ αἰγειροι καὶ ἵτεαι ὠλεσίκαρποι,
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὡκεανῷ βαθυδίνῃ,
 αὐτὸς δ' εἰς Ἀΐδεω λέναι δόμου εὑρώντα. 510
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσι
 Κώκυτός θ⁹, δις δὴ Στυγὸς ὑδατός ἐστιν ἀπορρὼξ,
 πέτρη τε ξύνεσίς τε δύω ποταμῶν ἐριδούπων· 515
 ἔνθα δ' ἔπειθ¹⁰, ἥρως, χριμφθεὶς πέλας, ὡς σε κελεύω,
 βόθρῳ δρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοὴν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
 τὸ τρίτον αὐθ¹¹ ὑδατὶ ἐπὶ δ' ἄλφιτα λευκὰ παλύνειν. 520
 πολλὰ δὲ γονυοῦσθαι νεκύῶν ἀμενηνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στείραν βοῦν, ἢ τις ἀρίστη,
 ρέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν ὅιν ἰερευσέμεν οἴῳ
 παμμέλαιν¹², δις μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὴν εὐχῆστι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ¹³ ὅιν ἀρνειὸν ρέζειν θῆλύν τε μέλαιναν
 εἰς Ἔρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι
 ιέμενος ποταμοῦ ροάων· ἔνθα δὲ πολλαὶ
 ψυχαὶ ἐλεύσονται νεκύῶν κατατεθνηώτων. 530
 δὴ τότ¹⁴ ἔπειθ¹⁵ ἐτάροισιν ἐποτρῦναι καὶ ἀνῶξαι
 μῆλα, τὰ δὴ κατάκειτ¹⁶ ἐσφαγμένα νηλέι χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ιφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·

10. ΟΔΥΣΣΕΙΑΣ Κ.

αὐτὸς δὲ ξίφος ὁξὺ ἐρυσσάμενος παρὰ μηροῦ 535
 ἥσθαι, μηδὲ ἔân νεκύων ἀμενηνὰ κάρηνα
 αἷματος ἀστον ἴμεν πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὅρχαμε λαῶν,
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθουν
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσεαι ἵχθυόντα.' 540

^ΔΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἥλυθεν Ἡώς.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσεν·
 αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἵξυν
 καλὴν χρυσείην, κεφαλῆ δ' ἐπέθηκε καλύπτρην. 545
 αὐτὰρ ἐγὼ διὰ δώματ' ἵων ὕπρυνον ἑταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἔκαστον·

'Μηκέτι νῦν εῦδοντες ἀωτεῖτε γλυκὺν ὑπνον,
 ἀλλ' ἵομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

^ΔΩς ἔφάμην, τοῖσιν δ' ἐπεπειθέτο θυμὸς ἀγήνωρ. 550
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμοιας ἥγον ἑταίρους.
 'Ελπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἥσιν ἀρηρῶς,
 ὃς μοι ἀνευθ' ἐτάρων Ἱεροῖς ἐν δώμασι Κίρκης,
 ψύχεος ἱμέίρων, κατελέξατο οἰνοβαρείων' 555
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἔξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἥσιν
 ἄψορρον καταβῆναι ἵων ἐσ κλίμακα μακρῆν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 ἀστραγάλων ἐάγη, ψυχὴ δ' "Αἰδόσδε κατῆλθεν.
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον'

'Φάσθε νύ που οἶκόνδε φίλην ἐσ πατρίδα γαῖαν
 ἔρχεσθ'. ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη
 εἰς 'Αΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης
 [ψυχῇ χρησομένους Θηβαίον Τειρεσίαο']. 565

^ΔΩς ἔφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἥτορ,

10. ΟΔΥΣΣΕΙΑΣ Κ.

έζόμενοι δὲ κατ' αὐθι γόων τίλλοντό τε χαίτας·
ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.

'Αλλ' ὅτε δή ρ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης
ἡομεν ἀχινύμενοι, θαλερὸν κατὰ δάκρυ χέοντες,
τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαινῃ
ἀρνειὸν κατέδησεν ὅιν θῆλύν τε μέλαιναν,
ρεῖα παρεξελθοῦσα· τίς ἀν θεὸν οὐκ ἐθέλοντα
δοθαλμοῖσιν ἵδοιτ' ἦ ἐνθ' ἦ ἐνθα κιόντα;

570

Ο ΔΥΣΣΕΙΑΣ Λ.

N ē κυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεί ρ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
νῆα μὲν ἀρ πάμπρωτον ἐρύσσαμεν εἰς ἀλα δῖαν,
ἐν δ' ἵστὸν τιθέμεσθα καὶ ἵστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἀν δὲ καὶ αὐτὸι
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρώροιο
ἴκμενον οὐρον ἔει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἔκαστα πονησάμενοι κατὰ νῆα
ἡμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἵστία ποντοπορούστης·
δύσετό τ' ἥέλιος, σκιόωντό τε πᾶσαι ἀγυιαί.

'Η δ' ἐς πείραθ' ἵκανε βαθυρρόου 'Ωκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἡέρι καὶ νεφέλη κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
'Ηέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὕθ' ὅπότ' ἀν στείχησι πρὸς οὐρανὸν ἀστερόεντα,
οὕθ' ὅτ' ἀν ἀψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νὺξ δλοὶ τέταται δειλοῖσι βροτοῦσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα
εἰλόμεθ· αὐτοὶ δ' αὖτε παρὰ ρόου 'Ωκεανοῖο 20
ἥσμεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' δν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood
of the victims.

"Ενθ' Ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ δξὺν ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὅρυξ' ὅστον τε πυγούσιον ἔνθα καὶ ἔνθα,
ἀμφ' αὐτῷ δὲ χοὴν χεόμην πᾶσιν νεκύεσσι,
πρώτα μελικρήτῳ, μετέπειτα δὲ ἡδέι οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθῶν εἰς Ἰθάκην στέιραν βοῦν, ἢ τις ἀρίστη,
ῥέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν ὅιν Ἱερευσέμεν οἴῳ
παμμέλαιν', ὃς μῆλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ' ἐπεὶ εὐχαλῆσι λιτῆσι τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα
ἐς βόθρον, ρέει δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπ' ἔξ 'Ερέβευς νεκύῶν κατατεθνήτων.
[νύμφαι τ' ἡιθεοί τε πολύτλητοί τε γέροντες
παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
ἄνδρες ἀρηίφατοι βεβροτωμένα τεύχε' ἔχοντες·
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἵαχῇ· ἐμὲ δὲ χλωρὸν δέος ἥρει.]

δὴ τότ' ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέι χαλκῷ,
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ἔιφος δξὺν ἐρυσσάμενος παρὰ μηροῦ
ἵμην, οὐδ' εἴων νεκύῶν ἀμενηνὰ κάρηνα
αἷματος ἄστον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

25

30

35

40

45

50

11. ΟΔΥΣΣΕΙΑΣ Λ.

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἐλπήνορος ἥλθεν ἔταιρον
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἵδων ἐλέησά τε θυμῷ,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγύδων·

55

‘Ἐλπήνορ, πῶς ἥλθες ὑπὸ ζόφον ἡερόεντα;
ἔφθης πεζὸς ἵδων ἦ ἐγὼ σὺν νηὶ μελανῃ;’

‘Ως ἐφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
[διογενὲς Λαερτιάδη, πολυμήχαν] ’Οδυσσεῦ,]
ἄσε με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ' ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορρον καταβῆναι ἵδων ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθε.
νῦν δέ σε τῶν ὅπιθεν γουνάζομαι, οὐ παρεόντων,
πρός τ' ἀλόχουν καὶ πατρὸς, δ σ' ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ', δν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθένδε κιῶν δόμουν ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα·

70

ἐνθα σ' ἔπειτα, ἄναξ, κέλομαι μιῆσασθαι ἐμεῖο·
μή μ' ἄκλαυτον, ἄθαπτον, ἵδων ὅπιθεν καταλείπειν,
νοσφισθεὶς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλά με κακῆαι σὺν τεύχεσιν, ἀσσα μοί ἔστι,
σῆμά τέ μοι χεῦαι πολιῆς ἐπὶ θινὶ θαλάσσης,
ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἐρετμὸν,
τῷ καὶ ζῶδες ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν.’

75

‘Ως ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ταῦτά τοι, ὃ δύστηνε, τελευτήσω τε καὶ ἔρξω.’

80

Νῶι μὲν ὃς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν

11. ΟΔΥΣΣΕΙΑΣ Λ.

ἥμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἴματι φάσγανον ἵσχων,
εἰδωλον δ' ἐτέρωθεν ἔταίρου πόλλ' ἀγόρευεν.

'Ηλθε δ' ἐπὶ ψυχὴ μητρὸς κατατεθυηνήσ,
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,
τὴν ζωὴν κατέλειπον ἵδων εἰς Ἰλιον ἥρην.
τὴν μὲν ἐγὼ δάκρυσα ἵδων ἐλέησά τε θυμῷ·
ἀλλ' οὐδ' ὡς εἴων προτέρην, πυκινόν περ ἀχεύων,
αἴματος ἀστον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι.

85

The ghost of Teiresias reveals to Odysseus his further
trials and the manner of his death.

'Ηλθε δ' ἐπὶ ψυχὴ Θηβαίου Τειρεσίαο,
χρύσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

'[Διογενὲς Λαερτιάδη, πολυμήχαν' Ὁδυσσεῦ,]
τίπτ' αὐτ', ὡς δύστηνε, λιπῶν φάος ἡελίοιο
ἵλυθες, ὅφρα ἵδη νέκυας καὶ ἀτερπέα χῶρον;
ἀλλ' ἀποχάζεο βόθρου, ἅπισχε δὲ φάσγανον ὁξὺ,
αἴματος ὅφρα πίω καὶ τοι νημερτέα εἴπω.'

'Ως φάτ', ἐγὼ δ' ἀναχασσάμενος ξίφος ἀργυρόηλον
κουλεῷ ἐγκατέπηξ'. ὁ δ' ἐπεὶ πίεν αἷμα κελαινὸν,
καὶ τότε δή μ' ἐπέεσσι προσηγόρευεν μάντις ἀμύμων·

'Νόστον δίζηαι μελιηδέα, φαῖδιμ' Ὁδυσσεῦ·
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ δίω
λήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,
χωόμενος δῆτι οἱ νίὸν φίλον ἐξαλάωσας.

ἀλλ' ἔτι μέν κε καὶ ὡς κακά περ πάσχοντες ἵκοισθε,
αἱ κ' ἐθέλησ σὸν θυμὸν ἐρυκακέειν καὶ ἔταίρων,
ὅππότε κε πρῶτον πελάσῃς εὐεργέα νῆα
Θρινακίη νήσῳ, προφυγῶν ἰοειδέα πόντον,
βοσκομένας δ' εὔρητε βόας καὶ ἵφια μῆλα
'Ηελίου, ὃς πάντ' ἐφορᾶ καὶ πάντ' ἐπακούει.
τὰς εὶ μέν κ' ἀσινέας ἐάς νόστον τε μέδηαι,

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11. ΟΔΥΣΣΕΙΑΣ Λ.

καὶ κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
 εὶ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὅλεθρον
 νηὶ τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης,
 ὁψὲ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἑταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δήεις δ' ἐν πήματα οἴκῳ,
 ἄνδρας ὑπερφιάλους, οἵ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἡ τοι κείνων γε βίας ἀποτίσεαι ἐλθών·
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνῃς ἡὲ δόλῳ ἡ ἀμφαδὸν ὁξέι χαλκῷ,
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐῆρες ἐρετμὸν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἱ οὐκ ἵσασι θάλασσαν
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἵσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε ἐρετμὰ, τά τε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
 ὅππότε κεν δή τοι ξυμβλήμενος ἄλλος ὀδίτης
 φῆγη ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὕμῳ,
 καὶ τότε δὴ γαίη πήξας εὐῆρες ἐρετμὸν,
 ρέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἔξείης· θάνατος δέ τοι ἔξ ἀλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ σε πέφνῃ
 γῆρᾳ ὑπὸ λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὅλβιοι ἔσσονται· τὰ δέ τοι νημερτέα εἴρω·?

“Ως ἔφατ”, αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον·
 “Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 μητρὸς τήνδ' ὄρώ ψυχὴν κατατεθυηνής·
 ἡ δ' ἀκέουσ’ ήσται σχεδὸν αἴματος, οὐδ' ἔὸν νίδν

11. ΟΔΤΣΣΕΙΑΣ Λ.

ἔτλη ἐσάντα ἵδεν οὐδὲ προτιμυθήσασθαι.

εἰπὲ, ἀναξ, πῶς κέν με ἀναγνοίη τὸν ἔόντα;

“Ως ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπε¹⁴⁶
 ‘ρῆιδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω·
 δῦ τινα μέν κεν ἔῆσ τυκύων κατατεθνηώτων
 αἷματος ἄστον ἴμεν, δέ δέ τοι νημερτὲς ἐνίψει·
 φέ δέ κ’ ἐπιφθονέοις, δέ δέ τοι πάλιν ἐσιν ὀπίσσω.”

“Ως φαμένη ψυχὴ μὲν ἔβη δόμον¹⁵⁰ Ἄϊδος εἴσω
 Τειρεσίαο ἄνακτος, ἐπεὶ κατὰ θέσφατ¹ ἔλεξεν”

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὅφρος² ἐπὶ μήτηρ
 ἥλυθε καὶ πίεν αἷμα κελαινεφές³ αὐτίκα δ’ ἔγνω,
 καί μ’ ὀλοφυρομένη ἔπεια πτερόεντα προσηύδα·

“Τέκνουν ἔμὸν, πῶς ἥλθες ὑπὸ ζόφουν ἡερόεντα¹⁵⁵
 ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωοῖσιν ὁρᾶσθαι.
 [μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέεθρα,
 ’Ωκεανὸς μὲν πρῶτα, τὸν οὖ πως ἔστι περῆσαι
 πεζὸν ἔόντ⁴, ἦν μή τις ἔχῃ εὐεργέα νῆα.]
 ἢ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ’ ίκάνεις¹⁶⁰
 νηὶ τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἥλθες
 εἰς ’Ιθάκην, οὐδ’ εἶδες ἐνὶ μεγάροισι γυναικα;⁵

“Ως ἔφατ⁶, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον⁶
 ‘μῆτερ ἔμὴ, χρειώ με κατήγαγεν εἰς ’Αΐδαο
 ψυχὴ χρησόμενον Θηβαίον Τειρεσίαο·¹⁶⁵
 οὐ γάρ πω σχεδὸν ἥλθον ’Αχαιΐδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχων ἀλάλημαι ὀιζὺν,
 ἔξ οὖ τὰ πρώτισθ⁷ ἐπόμην ’Αγαμέμνονι δίφ
 ’Ιλιον εἰς εὔπωλον, ἵνα Τρώεσσι μαχοίμην.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον¹⁷⁰
 τίς νύ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
 ἡ δολιχὴ νοῦσος; ἡ ”Αρτεμις ιοχέαιρα

11. ΟΔΥΣΣΕΙΑΣ Λ.

οὶς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
εἰπὲ δέ μοι πατρός τε καὶ νίέος, δὺν κατέλειπον,
ἥ ἔτι πάρ κείνοισιν ἐμὸν γέρας, ἥέ τις ἥδη
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶν νέεσθαι.
εἰπὲ δέ μοι μυηστῆς ἀλόχου βουλήν τε νόον τε,
ἥ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
ἥ ἥδη μιν ἔγημεν 'Αχαιῶν ὅς τις ἄριστος.'

175

"Ως ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ" 180
'καὶ λίην κείνη γε μένει τετληρότι θυμῷ
σοῦσιν ἐνὶ μεγάροισιν' διῖνραι δέ οἱ αἰεὶ¹
φθίνουσιν νύκτες τε καὶ ἡμata δακρυχεούσῃ.
σὸν δ' οὐ πώ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἐίσας 185
δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν'
πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναὶ
δέμνια καὶ χλαῖναι καὶ ρήγεα σιγαλόεντα,
ἄλλ' ὅ γε χεῦμα μὲν εῦδει ὅθι δμῶες ἐνὶ οἴκῳ
ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροτὲ εῖμata εἶται.²
αὐτὰρ ἐπὴν ἔλθησι θέρος τεθαλυῦά τ' ὀπώρη,
πάντη οἱ κατὰ γουνὸν ἀλωῆς οἰνοπέδοιο
φύλλων κεκλιμένων χθαμαλαὶ βεβλήται εύναι.
ἐνθ' ὅ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
σὸν νόστου ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
οὕτω γὰρ καὶ ἔγὼν δλόμην καὶ πότμον ἐπέσπον.
οὗτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ιοχέαιρα
οὶς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
οὕτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200
τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
ἄλλα με σός τε πόθος σά τε μῆδεα φαίδιμ' 'Οδυσσεῦ,
σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'

190

"Ως ἔφατ', αὐτὰρ ἔγώ γ' ἐθελον φρεσὶ μερμηρίξας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηῆς.

205

τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ ὀνείρῳ
ἔπτατ· ἐμοὶ δ' ἄχος ὁξὺ γενέσκετο κηρόθι μᾶλλον,
καὶ μιν φωνῆσας ἔπεια πτερόεντα προστῆδων'

'Μῆτερ ἐμὴ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
ὅφρα καὶ εἰν Ἀΐδαο φίλας περὶ χεῖρε βαλόντε
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
ἢ τί μοι εἴδωλον τόδ' ἀγαυὴ Περσεφόνεια
ῶτρυν', ὅφρ' ἔτι μᾶλλον δδυρόμενος στεναχίζω;

'Ως ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
'ὦ μοι, τέκνουν ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν
οὐ γὰρ ἔτι σάρκας τε καὶ δστέα ἵνες ἔχουσιν,
ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
δαμνῷ, ἐπεὶ κε πρῶτα λίπη λεύκ' δστέα θυμὸς,
ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπόγηται.
ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
ἴσθι, ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί.'

The ghosts of famous women, wives and daughters
of heroes.

Νῶι μὲν ὡς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναικες 225
ῆλυθον, ὕτρυνεν γὰρ ἀγαυὴ Περσεφόνεια,
ὅσσαι ἀριστήων ἄλοχοι ἔσαν ἡδὲ θύγατρες.
αἱ δ' ἀμφ' αἷμα κελαινὸν ἀολλέεις ἥγερέθοντο,
αὐτὰρ ἐγὼ βούλευον δπως ἐρέοιμι ἐκάστην.
ἡδὲ δέ μοι κατὰ θυμὸν ἀρίστῃ φαίνετο βουλή· 230
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
οὐκ εἴων πιέειν ἄμα πάσας αἷμα κελαινόν.
αἱ δὲ προμνηστῶνται ἐπήισαν, ἡδὲ ἐκάστη
δν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

Tyro.

"Ἐνθ' ἡ τοι πρώτην Τυρὸν ἵδον εὐπατέρειαν,235
 ἡ φάτο Σαλμωνῆς ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆς γυνὴ ἔμμεναι Αἰολίδαο·
 ἡ ποταμοῦ ἥράσσατ', 'Ενιπῆς θείοιο,
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
 καὶ ὁ ἐπ' 'Ενιπῆς πωλέσκετο καλὰ ρέεθρα.240
 τῷ δ' ἄρ' ἐεισάμενος γαιήοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινήεντος
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὔρεϊ ἵσον,
 κυρτωθὲν, κρύψεν δὲ θεὸν θυητήν τε γυναικα.
 [λύσε δὲ παρθενίην ζώνην, κατὰ δ' ὑπνον ἔχενεν.]245
 αὐτὰρ ἐπεὶ ὁ ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·

"Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεαι ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὐναὶ¹
 ἀθανάτων" σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε.250
 νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἵσχεο μηδ' ὀνομήνης·
 αὐτὰρ ἐγώ τοι εἴμι Ποσειδάων ἐνοσίχθων."

"Ως εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἡ δ' ὑποκυσαμένη Πελίην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε Διὸς μεγάλοιο γενέσθην255
 ἀμφοτέρῳ. Πελίης μὲν ἐν εύρυχόρῳ 'Ιαωλκῷ
 ναῖε πολύρρηνος, δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασίλεια γυναικῶν.
 Αἴσονά τ' ἡδὲ Φέρητ' 'Αμυθάονά θ' ἴππιοχάρμην.

Antiope.

Τὴν δὲ μέτ' 'Αντιόπην ἵδον, 'Ασωποῖο θύγατρα,260
 ἡ δὴ καὶ Διὸς εὐχετέοντος ἐν ἀγκοίνῃσιν ἰαῦσαι,
 καὶ ὁ ἐτεκεν δύο παιῶν, 'Αμφίονά τε Ζῆθόν τε,
 οἱ πρῶτοι Θήβης ἔδοσ ἔκτισαν ἐπαπύλοιο,

11. ΟΔΥΣΣΕΙΑΣ Λ.

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἔδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερώ περ ἔόντε.

265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἢ ὥραν Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγεῖσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος νίδος μένος αἰὲν ἀτειρήσ.

270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἥ μέγα ἔργον ἔρεξεν ἀιδρείησι νόοιο,
γημαμένη φῶντας ὁ δ' ὅν πατέρ' ἔξεναρέξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων
Καδμείων ἦνασσε θεῶν δόλοὰς διὰ βουλάς·
ἥ δ' ἔβη εἰς Ἀΐδαο· πυλάρταο κρατεροῦ,
ἄψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
φῶντας σχομένη· τῷ δ' ἄλγεα κάλλιπτ' ὀπίσσω
πολλὰ μάλ', δσσα τε μητρὸς Ἐρινύες ἐκτελέουσι.

275

280

Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τήν ποτε Νηλεὺς
γῆμεν ἔδον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὅπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυείῳ ἵφι ἦνασσεν
ἡ δὲ Πύλου βασιλευε, τέκεν δέ οἱ ἀγλαὰ τέκνα,
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἴφθιμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μινώοντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἔδίδον δις μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληέης

285

290

11. ΟΔΥΣΣΕΙΑΣ Λ.

ἀργαλέας· τὰς δ' οῖος ὑπέσχετο μάντις ἀμύμων
ἔξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιῶται.
ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἔξετελεῦντο
ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὥραι, 295
καὶ τότε δή μιν ἔλυσε βίην Ἰφικληείη,
θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέον παράκοιτιν,
ἢ ᾧ ὑπὸ Τυνδαρέω κρατερόφρονε γείνατο παῖδε,
Κάστορά θ' ἵπποδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα, 300
γοὺς ἄμφω ζωοὺς κατέχει φυσίζοος αἴα·
οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
ἄλλοτε μὲν ζώουσ' ἐτερήμεροι, ἄλλοτε δ' αὐτε
τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἵσα θεοῖσι.

Τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
εἴσιδον, ἢ δὴ φάσκε Ποσειδάωνι μιγῆναι,
καὶ ᾧ ἔτεκεν δύο παῖδε, μιννυθαδίω δὲ γενέσθην,
Ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὡρίωνα. 310
ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἡσαν
εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυνοι.
οἵ δα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὁλύμπῳ
φυλόπιδα στήσειν πολυάικος πολέμοιο. 314

Οσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Οσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη.
καὶ νύ κεν ἔξετέλεσσαν, εἰς ἦβης μέτρον ἵκοντο·
ἀλλ' ὅλεσσεν Διὸς υἱὸς, δὲν ἡύκομος τέκε Λητὼ,
ἀμφοτέρω, πρίν σφωιν ὑπὸ κροτάφοισιν ιούλους
ἀνθῆσαι πυκάσαι τε γένυς εὐανθέι λάχνῃ. 320

11. ΟΔΥΣΣΕΙΑΣ Α.

Φαίδρην τε Πρόκριν τε ἵδον καλήν τ' Ἀριάδνην,
κούρην Μίνωος δλοόφρονος, ἦν ποτε Θησεὺς
ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων Ἱεράων
ἥγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
Δίη ἐν ἀμφιρύτῃ Διοινόσου μαρτυρίησι. 325

Μαῖράν τε Κλυμένην τε ἵδον στυγερήν τ' Ἐριφύλην,
ἢ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
πάσας δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσας ἡρώων ἀλόχους ἵδον ἥδε θύγατρας·
πρὶν γάρ κεν καὶ νὺξ φθῖτ' ἀμβροτος. ἀλλὰ καὶ ὅρη 330
εῦδειν, ἢ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
ἢ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

‘Ος ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ,
κηληθμῷ δ’ ἔσχοντο κατὰ μέγαρα σκιόεντα.
τοῖσιν δ’ Ἀρήτη λευκώλενος ἥρχετο μύθων’ 335

‘Φαιήκες, πῶς ὕμμιν ἀνὴρ ὅδε φαίνεται εἶναι
εἰδός τε μέγεθός τε ἵδε φρένας ἔνδον ἔίσας;
ξεῖνος δ’ αὐτὸς ἐμός ἐστιν, ἔκαστος δ’ ἔμμορε τιμῆς·
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
οὕτω χρηζόντι κολούνετε· πολλὰ γὰρ ὕμμιν
κτήματ’ ἐνὶ μεγάροισι θεῶν ἴότητι κέονται.’ 340

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένηος,
[δις δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν.]

‘Ω φίλοι, οὐ μὰν ἡμὶν ἀπὸ σκοποῦ οὐδὲ ἀπὸ δόξης
μυθεῖται βασιλεια περίφρων· ἀλλὰ πίθεσθε.
Ἀλκινόου δ’ ἐκ τοῦδε ἔχεται ἔργον τε ἔπος τε.’ 345

Τὸν δ’ αὐτὸν Ἀλκινοὸς ἀπαμείβετο φώνησέν τε·
‘τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἴ κεν ἐγώ γε
ζωδὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω.
ξεῖνος δὲ τλήτω, μάλα περ νόστοιο χατίζων,
ἔμπης οὖν ἐπιμεῖναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
δωτίνην τελέσω· πομπὴ δ’ ἀνδρεσσι μελήσει 350

11. ΟΔΥΣΣΕΙΑΣ Λ.

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ.⁹

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς·
 Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,
 πομπήν τ' ὀτρύνοιτε καὶ ἀγλαὰ δῶρα διδοῦτε,
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,
 πλειοτέρῃ σὺν χειρὶ φίλην ἐς πατριδ' ἱκέσθαι·
 καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360
 πᾶσιν, δσοι μ' Ἰθάκηνδε ἰδοίατο νοστήσαντα.¹⁰

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

‘Ἄντιον, τὸ μὲν οὖ τί σ' ἐίσκομεν εἰσορόωντες
 ἡπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἵα τε πολλοὺς
 βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365
 ψεύδεά τ' ἀρτύνοντας, δθεν κέ τις οὐδὲ ἴδοιτο·
 σοὶ δ' ἔπι μὲν μορφὴ ἐπέων, ἔνι δὲ φρένες ἐσθλαὶ,
 μῦθον δ' ὡς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,
 πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
 εἴ τινας ἀντιθέων ἑτάρων ἴδεις, οἷ τοι ἄμ' αὐτῷ
 Ἰλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 νὺξ δ' ἥδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη
 εῦδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
 καὶ κεν ἐς ἥω δῖαν ἀνασχοίμην, ὅτε μοι σὺ 375
 τλαῖς ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.’

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς·
 Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὑπνου·
 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίεαι, οὐκ ἀν ἐγώ γε 380
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἀλλ' ἀγορεύσαι,
 κήδε' ἐμῶν ἑτάρων, οἱ δὴ μετόπισθεν ὅλοντο,

11. ΟΔΥΣΣΕΙΑΣ Α.

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀυτὴν,
ἐν νόστῳ δ' ἀπόλοντο κακῆς ἴότητι γυναικός.

Odysseus tells how he saw Agamemnon and learned
his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385
ἀγνή Περσεφόνεια γυναικῶν θηλυτεράων,

ἥλθε δ' ἐπὶ ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαο
ἀχνυμένην περὶ δ' ἄλλαι ἀγηγέραθ', δσσοι ἄμ' αὐτῷ
οἴκῳ ἐν Αἴγισθοιο θάνον καὶ πότμον ἐπέσπον.

ἔγνω δ' αἰψύνης ἐμὲ κεῦνος, ἐπεὶ πίεν αἷμα κελαινόν· 390
κλαῖε δ' ὅ γε λιγέως, θαλερὸν κατὰ δάκρυν εἴβων,

πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
ἄλλ' οὐ γάρ οἱ ἔτ' ἦν οὐδέπος οὐδέ τι κίκυς,

οἵη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
τὸν μὲν ἐγὼ δάκρυντα ἰδὼν ἐλέησά τε θυμῷ, 395

καὶ μιν φωνήσας ἐπεια πτερόεντα προσηγόρων·
‘Ἄτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,

τίς νῦ σε κὴρ ἐδάμασσε τανηλεγέος θανάτοιο;
ἥέ σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν

ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμὴν, 400
ἥέ σ' ἀνάρσιοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου

βοῦς περιταμνόμενον ἥδ' οἰῶν πώεα καλὰ,
ἥέ περὶ πτόλιος μαχεούμενον ἥδε γυναικῶν;

‘Ως ἐφάμην, δ' δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε
‘διογενὲς Λαερτιάδη, πολυμῆχαν’ Ὁδυσσεῦν, 405

οὔτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμὴν,

οὔτε μ' ἀνάρσιοι ἀνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
ἄλλα μοι Αἴγισθος τεύξας θάνατόν τε μόρον τε

ἔκτα σὺν οὐλομένῃ ἀλόχῳ, οἰκόνδε καλέσσας, 410
δειπνίσσας, ὡς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.

11. ΟΔΥΣΣΕΙΑΣ Λ.

ώς θάνον οἰκτίστω θανάτῳ περὶ δ' ἄλλοι ἔταιροι
νωλεμέως κτείνοντο, σύες ώς ἀργιόδοντες,
οἵ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
ἢ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίῃ τεθαλυΐῃ.

415

· ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
μουνᾶξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
ἄλλα κε κεῖνα μάλιστα ἵδων ὀλοφύραο θυμῷ,
ώς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας

420

κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἄπαν αἴματι θῦεν.
οἰκτροτάτην δ' ἦκουσα ὅπα Πριάμοιο θυγατρὸς,
Κασσάνδρης, τὴν κτείνε Κλυταιμνήστρη δολόμητις
ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνῶπις
νοσφίσατ', οὐδέ μοι ἔτλη ἴόντι περ εἰς Ἀΐδαο

425

χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σύν τε στόμ' ἐρεῖσαι.
ώς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς

[ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
οἶνον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,
κουριδίῳ τεύξασα πόσει φόνον. ἡ τοι ἔφην γε
ἀσπάσιος παίδεσσιν ἵδε δμώεσσιν ἐμοῖσιν
οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἴδυνα
οἱ τε κατ' αἰσχος ἔχενε καὶ ἐσσομένησιν δπίσσω
θηλυτέρησι γυναιξὶ, καὶ ἡ κ' εὐεργὸς ἔησιν.'

430

"Ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘ὦ πόποι, ἡ μάλα δὴ γόνον Ἀτρέος εὐρύοπα Ζεὺς
ἐκπάγλως ἤχθηρε γυναικέας διὰ βουλὰς
ἔξ ἀρχῆς· ‘Ελένης μὲν ἀπωλόμεθ' εἴνεκα πολλοὶ,
σοὶ δὲ Κλυταιμνήστρη δόλον ἥρτυε τηλόθ' ἔόντι.'"

"Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
‘τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι·
μηδ' οἱ μῦθοι ἀπαντα πιφανσκέμεν, ὃν κ' ἐν εἰδῆς,
ἄλλα τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

441

ἀλλ' οὐ σοὶ γ', 'Οδυσεῦ, φόνος ἔσσεται ἐκ γε γυναικός·
λίην γὰρ πινυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε
κούρη 'Ικαρίοι, περίφρων Πηνελόπεια. 445

ἡ μέν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
ἐρχόμενοι πόλεμόνδε· πάις δέ οἱ ἦν ἐπὶ μαζῷ
νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἔζει ἄριθμῷ,
ὅλβιος· ἡ γὰρ τόν γε πατὴρ φίλος ὅψεται ἐλθὼν,
καὶ κεῦνος πατέρα προσπτύξεται, ἡ θέμις ἔστιν. 450

ἡ δ' ἐμὴ οὐδέ περ νῖος ἐνιπλησθῆναι ἄκοιτις
όφθαλμοῖσιν ἔσει· πάρος δέ με πέφνε καὶ αὐτόν.
[ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
κρύβδην, μηδ' ἀναφανδὰ, φίλην ἐσ πατρίδα γαῖαν
νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.] 455
ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
εἴ που ἔτι ζώοντος ἀκούετε παιδὸς ἐμοῖο,
ἢ που ἐν Ὁρχομενῷ, ἢ ἐν Πύλῳ ἡμαθόεντι,
ἢ που πάρ Μενελάῳ ἐνὶ Σπάρτῃ εὑρείη. 460
οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὁρέστης.'

'Ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον
'Ατρείδη, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
ζώει ὃ γ' ἡ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῦν μὲν ὡς ἐπέεστιν ἀμειβομένω στυγεροῖσιν 465
ἔσταμεν ἀχινύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
ἥλθε δ' ἐπὶ ψυχὴν Πηληιάδεω Ἀχιλῆος
καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
Αἴαντός θ', ὃς ἄριστος ἔην εἴδος τε δέμας τε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο,
καὶ ρ' ὀλοφυρομένη ἔπεια πτερόεντα προσηγύδα·
‘Διογενὲς Λαερτιάδη, πολυμήχαν’ 'Οδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
πῶς ἔτλης ^τΑἰδόσδε κατελθέμεν, ἔνθα τε νεκροὶ
ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόνγων;

475

^τΩς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘ὦ ^τΑχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ' ^τΑχαιῶν,
ἡλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, δπως ^τΙθάκην ἐς παιπαλόεσσαν ἰκοίμην’
οὐ γάρ πω σχεδὸν ἡλθον ^τΑχαιίδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σεῦ δ', ^τΑχιλλεῦ,
οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὗτ' ἄρ' ὀπίσσω.
πρὸν μὲν γάρ σε ^τΖωὸν ἐτίομεν ἵσα θεοῖσιν
^τΑργεῖοι, νῦν αὐτε μέγα κρατέεις νεκύεσσιν
ἐνθάδ' ἔών τῷ μή τι θαυὰν ἀκαχίζεν, ^τΑχιλλεῦ.’

485

^τΩς ἔφάμην, δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
‘μὴ δή μοι θάνατόν γε παραύδα, φαίδιμ' ^τΟδυσσεῦ.
βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,
ἄνδρὶ παρ' ἀκλήρῳ, φῷ μὴ βίοτος πολὺς εἴη,
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάστειν.
ἄλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπει,
ἢ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἥε καὶ οὐκέ.
εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,
ἢ μιν ἀτιμάζουσιν ἀν' ^τΕλλάδα τε Φθίην τε,
οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
τοῖος ἐὼν οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ
πέφυνον λαὸν ἀριστον, ἀμύνων ^τΑργείοισιν.
εἰ τοιόσδε ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους,
οἱ κεῖνον βιώνται ἔέργουσιν τ' ἀπὸ τιμῆς.’

495

^τΩς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘ἥ τοι μὲν Πηλῆος ἀμύμονος οὐ τι πέπυσμαι,

505

11. ΟΔΥΣΣΕΙΑΣ Λ.

αὐτάρ τοι παιδός γε Νεοπτολέμοιο φῶλοιο
πᾶσαν ἀληθείην μυθήσομαι, ὡς με κελεύεις·
αὐτὸς γάρ μιν ἐγὼ κούλης ἐπὶ νηὸς ἔισης
ἥγαγον ἐκ Σκύρου μετ' ἐυκυήμιδας Ἀχαιούς.

ἡ τοι δτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς,
αἰὲν πρῶτος ἔβας· καὶ οὐχ ἡμάρτανε μύθων·
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.

αὐτὰρ δτ' ἐν πεδίῳ Τρώων μαρνοίμεθα χαλκῷ,
οὔποτ' ἐνὶ πληθυνὶ μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων·
πολλοὺς δ' ἄνδρας ἐπεφνεν ἐν αἰνῇ δηιοτῆτι.

πάντας δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἐπεφνεν ἀμύνων Ἀργείοισιν,
ἀλλ' οἶον τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρων Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἔταιροι
Κήτειοι κτείνοντο γυναίων εἴνεκα δώρων.

κείνον δὴ κάλλιστον ἵδον μετὰ Μέμνονα δῖον.
αὐτὰρ δτ' εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειὸς,
Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέαλτο,
[ἡμὲν ἀνακλῖναι πυκινὸν λόχον ἥδ' ἐπιθεῖναι.]

ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἥδε μέδοντες
δάκρυνά τ' ὡμόργυννυτο τρέμον θ' ὑπὸ γυνὶα ἐκάστου·
κείνον δ' οὖ ποτε πάμπαν ἐγὼν ἵδον δφθαλμοῖσιν
οὗτ' ὡχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
δάκρυ' δμορξάμενον· ὁ δέ με μάλα πόλλα' ἱκέτευεν
ἵπποθεν ἔξεμεναι, ξίφεος δ' ἐπεμαλέτο κώπην
καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ' δτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθῆς, οὗτ' ἀρ βεβλημένος δξέι χαλκῷ
οὗτ' αὐτοσχεδίην ούτασμένος, οίλα τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμίξ δέ τε μαίνεται Ἀρης·

11. ΟΔΥΣΣΕΙΑΣ Λ.

“Ως ἐφάμην, ψυχὴ δὲ ποδώκεος Αἴακίδαο
φοίτα μακρὰ βιβᾶσα κατ’ ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὅ οἱ νὶὸν ἔφην ἀριδείκετον εἶναι.

540

The ghost of Ajax turns away in angry silence.

Αἱ δ’ ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχινύμεναι, εἴροντο δὲ κήδε’ ἐκάστη.
οἵη δ’ Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἴνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νησὶ
τεύχεσιν ἀμφ’ Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παιδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ώς δὴ μὴ ὄφελον νικᾶν τοιῷδ’ ἐπ’ ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἔνεκ’ αὐτῶν γαῖα κατέσχεν,
Αἴανθ’, ὃς περὶ μὲν εἶδος, περὶ δ’ ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ’ ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν·

545

‘Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ’ ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἴνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
τοῖος γάρ σφιν πύργος ἀπώλεος σεῖο δ’ Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῆ Πηληιάδαο
ἀχινύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἄλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἥχθηρε, τεὸν δ’ ἐπὶ μοῖραν ἔθηκεν.
ἄλλ’ ἄγε δεῦρο, ἄναξ, ἵν’ ἔπος καὶ μῦθον ἀκούσῃς
ἥμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·’

555

“Ως ἐφάμην, δέ μ’ οὐδὲν ἀμείβετο, βῆ δὲ μετ’ ἄλλας
ψυχὰς εἰς Ἐρεβος νεκύων κατατεθνηώτων.
ἔνθα χ’ ὅμως προσέφη κεχολωμένος, ἦ κεν ἐγὼ τόν·
ἄλλα μοι ἥθελε θυμὸς ἐνὶ στήθεσσι φίλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

560

565

11. ΟΔΥΣΣΕΙΑΣ Α.

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἐνθ' ἡ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,
χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα,
ἥμενοι ἐσταότες τε, κατ' εὐρυπυλὲς Ἀϊδος δῶ.

Τὸν δὲ μέτ' Ὡρίωνα πελώριον εἰσενόησα
θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὕρεσσι,
χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀγέες.

Καὶ Τιτὺν ἴδον, Γαῖης ἐρικυδέος υἱὸν,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῦτο πέλεθρα,
γῦπε δέ μιν ἐκάτερθε παρημένω ἥπαρ ἔκειρον,
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσὶ·
Λητὸν γὰρ ἐλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
ἐστεῶτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖω·
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·
ὅσσάκι γάρ κύψει· ὁ γέρων πιέειν μενεάνων,
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ⁵⁸⁵
γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
ὄγχναι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι·
τῶν δόπότ' ιθύσει· ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.
ἡ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε
λᾶαν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιίς·

570

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595

αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.
αὐτὰρ ὁ γ' ἀψ ωσασκε τιταινόμενος, κατὰ δ' ἴδρως
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει. 600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἡρακληέην,
εἰδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἡβῆν
[παῦδα Διὸς μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλου].
ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὡς, 605
πάντοσ' ἀτυχομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἐοικώς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν διστὸν,
δεινὸν παπταίνων, αἰὲν βαλέοντι ἐοικώς.
σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610
ἄρκτοι τ' ἀγρότεροι τε σύες χαροποί τε λέοντες,
νύσματα τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.
μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο,
ὅς κεῶν τελαμῶνα ἔῃ ἐγκάτθετο τέχνῃ. 615
ἔγνω δ' αὐτίκα κεῦνος, ἐπεὶ ἵδεν διθαλμοῖσι,
καὶ μ' ὀλοφυρόμενος ἔπεια πτερόεντα προσηύδα·
‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
Ἄδελ’, ἦ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
ὅν περ ἐγὼν ὀχέεσκον ὑπ’ αὐγὰς ἡελίοιο.
Ζηνὸς μὲν πᾶς ἡα Κρονίονος, αὐτὰρ διζῦν 620
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείρονι φωτὶ^{τι}
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ’ ἀέθλους.
καὶ ποτέ μ' ἐνθάδ’ ἔπειμψε κύν’ ἄξοντ· οὐ γὰρ ἔτ’ ἄλλον
φράζετο τοῦδε γέ μοι χαλεπώτερον εἴναι ἀεθλον.
τὸν μὲν ἐγὼν ἀνένεικα καὶ ἥγαγον ἐξ Ἀΐδαο· 625
‘Ἐρμείας δέ μ’ ἔπειμψεν ἵδε γλαυκῶπις Ἀθήνη·’

11. ΟΔΥΣΣΕΙΑΣ Λ.

Odysseus retires fearing he might see the Gorgon's head.

Ὄς εἰπὼν δὲ μὲν αὐτις ἔβη δόμον Ἀϊδος εἶσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
ἀνδρῶν ἥρωων, οὐδὲ τὸ πρόσθεν ὅλοντο.

καί νύ κ' ἔτι προτέρους ἵδον ἀνέρας, οὓς ἔθελόν περ⁶³⁰
[Θησέα Πειρίθοον τε, θεῶν ἐρικυδέα τέκνα·]

ἀλλὰ πρὶν ἐπὶ ἔθνε ἀγείρετο μυρία νεκρῶν
ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος γῆρει,
μή μοι Γοργείην κεφαλὴν δεινοῦν πελώρου

ἔξι Ἀϊδος πέμψειεν ἄγανή Περσεφόνεια. ⁶³⁵

αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευνον ἔταίρους
αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

οἱ δὲ αὖθ' εἰσβαῖνον καὶ ἐπὶ κληῆσι καθῆζον.

τὴν δὲ κατ' Ὡκεανὸν ποταμὸν φέρε κῦμα ρόοιο,

πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὐρος. ⁶⁴⁰

Ο ΔΥΣΣΕΙΑΣ Μ.

Σειρῆνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Return to Aeaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ρόον Ὀκεανοῦ
νηῦς, ἀπὸ δ' ἵκετο κῦμα θαλάσσης εὐρυπόροιο
νῆσόν τ' Αἰαίην, δθι τ' Ἡοῦς ἡριγενείης
οἰκία καὶ χοροί εἰσι καὶ ἀντολαὶ Ἡελίοιο,
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῶνι θαλάσσης.
ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ δῖαι.

Ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡῶς,
δὴ τότ' ἔγὼν ἑτάρους προΐειν ἐς δώματα Κίρκης
οἰσέμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα. 10
φιτροὺς δ' αἷψα ταμόντες, δθ' ἀκροτάτη πρόεχ' ἀκτὴ,
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
τύμβων χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες
πήξαμεν ἀκροτάτῳ τύμβῳ εὐῆρες ἐρετμόν. 15

‘Ημεῖς μὲν τὰ ἔκαστα διείπομεν· οὐδ' ἄρα Κίρκην
ἢξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὅκα
ἡλθ' ἐντυναμένη· ἂμα δ' ἀμφίπολοι φέρον αὐτῇ
σῆτον καὶ κρέα πολλὰ καὶ αἴθοπα οἶνον ἐρυθρόν.
ἡ δ' ἐν μέσσῳ στᾶσα μετηῦδα δῖα θεάων· 20
‘Σχέτλιοι, οἱ ζώοντες ὑπήλθετε δῶμ' Ἀΐδαο,

δισθανέες, ὅτε τ' ἄλλοι ἄπαξ θυγάτους ἀνθρωποι.
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον
 αὐθι πανημέριοι· ἂμα δ' ἡσὶ φαινομένηφι
 πλεύσεσθ· αὐτὰρ ἐγὼ δεῖξω ὁδὸν ἥδε ἔκαστα
 σημανέω, ἵνα μή τι κακορράφῃ ἀλεγεινῇ
 ἢ ἀλὸς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.²⁵

“Ως ἔφαθ’, ἡμῶν δ’ αὐτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
 ὡς τότε μὲν πρόπαι νῆμαρ ἐσ ἡέλιον καταδύντα
 ἥμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἥδυ·³⁰
 ἥμος δ’ ἡέλιος κατέδυ καὶ ἐπὶ κυέφας ἥλθεν,
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,
 ἡ δ’ ἐμὲ χειρὸς ἑλοῦσα φίλων ἀπονόσφιν ἐταίρων
 εἴσε τε καὶ προσέλεκτο καὶ ἔξερέεινεν ἔκαστα·
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.³⁵
 καὶ τότε δή μ’ ἐπέεσσι προσηύδα πότια Κίρκη·

Circe tells Odysseus of the dangers that beset his voyage:

‘Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ’ ἄκουσον,
 ὡς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.
 Σειρῆνας μὲν πρῶτον ἀφίξεαι, αὖ δέ τε πάντας
 ἀνθρώπους θέλγουσιν, ὅτις σφέας εἰσαφίκηται.⁴⁰
 ὃς τις ἀιδρεήη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ’ οὐ τι γυνὴ καὶ νήπια τέκνα
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 ἀλλά τε Σειρῆνες λιγυρῆ θέλγουσιν ἀοιδῆ,
 ἥμεναι ἐν λειμῶνι πολὺς δ’ ἀμφ’ ὀστεόφιν θὺς
 ἀνδρῶν πυθομένων, περὶ δὲ ρινοὶ μινύθουσι.⁴⁵

how he must avoid the Sirens,

ἀλλὰ παρὲξ ἐλάαν, ἐπὶ δ’ οὐατ’ ἀλεῖψαι ἐταίρων
 κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἴ κ’ ἐθέλησθα,

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
δρθὸν ἐν ίστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
ὅφρα κε τερπόμενος ὅπ' ἀκούῃς Σειρήνοιν.
εἰ δέ κε λίσσηαι ἔτάρους λῦσαί τε κελεύῃς,
οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι διδέντων.

50

and the perils of the passage by the Planctae.

Αὐτὰρ ἐπὴν δὴ τάς γε παρὲξ ἐλάσσωσιν ἔταιροι,
ἐνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
ὅπποτέρη δή τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
θυμῷ βουλεύειν ἐρέω δέ τοι ἀμφοτέρωθεν.
ἐνθεν μὲν γὰρ πέτραι ἐπηρεφέες, προτὶ δ' αὐτὰς
κῦμα μέγα ροχθεὶ κυανώπιδος Ἀμφιτρίτης.
Πλαγκτὰς δ' ἡ τοι τάς γε θεοὶ μάκαρες καλέουσι.
τῇ μέν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
τρήρωνες, ταὶ τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
ἀλλά τε καὶ τῶν αἰὲν ἀφαιρεῖται λὶς πέτρη.
ἀλλ' ἄλλην ἐνίσι πατὴρ ἐναρίθμιον εἶναι.
τῇ δ' οὖ πω τις νηῦς φύγεν ἀνδρῶν, ἡ τις ἵκηται,
ἀλλά θ' ὅμοι πίνακάς τε νεῶν καὶ σώματα φωτῶν
κύμαθ' ἀλὸς φορέουσι πυρός τ' ὀλοοῦ θύελλαι.
οἴη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς
Ἀργὸς πᾶσι μέλουσα, παρ' Αἴγατο πλέουσα·
καὶ νύ κε τὴν ἔνθ' ὥκα βάλεν μεγάλας ποτὶ πέτρας,
ἀλλ' Ἡρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

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She tells him of the passage between Scylla and
Charybdis,

Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
δξείη κορυφῆ, νεφέλη δέ μιν ἀμφιβέβηκε
κυανέη· τὸ μὲν οὖ ποτ' ἐρωεῖ, οὐδέ ποτ' αἴθρη
κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ, οὐ καταβαίη,

οὐδ' εἴ οἱ χεῖρές τε ἔείκοσι καὶ πόδες εἶεν·
πέτρη γὰρ λίς ἔστι, περιξεστῆ εἰκυῖα.

μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἥροειδὲς,

80

πρὸς ζόφον εἰς Ἐρεβος τετραμμένου, ἢ περ ἀν ὑμεῖς
νῆα παρὰ γλαφυρὴν ιθύνετε, φαίδιμ' Ὀδυσσεῦ.

οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήιος ἀνὴρ
τόξῳ διστεύσας κοῦλον σπέος εἰσαφίκοιτο.

ἐνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακῦνα·

85

τῆς ἢ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,

γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακόν· οὐδέ κέ τίς μιν
γηθήσειεν ἰδῶν, οὐδ' εἰ θεὸς ἀντιάσειε.

τῆς ἢ τοι πόδες εἰσὶ δυνάδεκα πάντες ἄωροι,

ἔξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἕκαστῃ
σμερδαλέῃ κεφαλὴ, ἐν δὲ τρίστοιχοι δδόντες,
πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.

90

μέσση μέν τε κατὰ σπείους κοῦλοι δέδυκεν,

ἔξω δ' ἐξίσχει κεφαλὰς δεινοῦ βερέθρου,

αὐτοῦ δ' ἵχθυά, σκόπελον περιμαιμώσα,

95

δελφῶνάς τε κύνας τε καὶ εἴ ποθι μεῖζον ἔλησι
κῆτος, ἢ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.

τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
παρφυγέειν σὸν νηὶ· φέρει δέ τε κρατὶ ἕκαστῳ
φῶτ' ἔξαρπάξασα νεὸς κυανοπρώρῳ.

100

Τὸν δ' ἔτερον σκόπελον χθαμαλώτερον ὅψει, Ὀδυσσεῦ.
πλησίον ἀλλήλων· καί κεν διοϊστεύσειας.

τῷ δ' ἐν ἐρινεός ἔστι μέγας, φύλλοισι τεθηλώς·

τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.

τρὶς μὲν γάρ τ' ἀνίησιν ἐπ' ἥματι, τρὶς δ' ἀναροιβδεῖ 105
δεινόν· μὴ σύ γε κεῖθι τύχοις, δτε ροιβδήσειεν·

οὐ γάρ κεν ρύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.

ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα
νῆα παρεξ ἐλάαν, ἐπεὶ ή πολὺ φέρτερόν ἔστιν

ἔξ ἑτάρους ἐν νηὶ ποθήμεναι ἢ ἀμα πάντας.¹¹⁰

“Ως ἔφατ’, αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
‘εὶ δ’ ἄγε δὴ μοι τοῦτο, θεὰ, υημερτὲς ἐνίσπες,
εἴ πως τὴν δλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,
τὴν δέ κ’ ἀμυναίμην, δτε μοι σίνοιτό γ’ ἔταίρους.’

“Ως ἔφάμην, ἡ δ’ αὐτίκ’ ἀμείβετο δῖα θεάων¹¹⁵
‘σχέτλιε, καὶ δ’ αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξει ἀθανάτοισιν;
ἡ δέ τοι οὐ θνητὴ, ἀλλ’ ἀθάνατον κακόν ἔστι,
δεινόν τ’ ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·¹²⁰
οὐδέ τις ἔστ’ ἀλκή· φυγέειν κάρτιστον ἀπ’ αὐτῆς.
ἢν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω μή σ’ ἔξαντις ἔφορμηθεῖσα κίχησι
τόσσησιν κεφαλῆσι, τόσους δ’ ἐκ φῶτας ἔληται.
ἀλλὰ μάλα σφοδρῶς ἐλάν, βωστρεῦν δὲ Κραταιὸν,
μητέρα τῆς Σκύλλης, ἥ μιν τέκε πῆμα βροτοῖσιν¹²⁵
ἥ μιν ἔπειτ’ ἀποπαύσει ἐς ὕστερον δρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακήν δ’ ἐς νῆσον ἀφίξει· ἔνθα δὲ πολλαὶ
βόσκοντ’ Ἡελίοιο βόες καὶ ἵφια μῆλα,
ἐπτὰ βοῶν ἀγέλαι, τόσα δ’ οἰῶν πώεα καλὰ,
πεντήκοντα δ’ ἔκαστα· γόνος δ’ οὐ γίγνεται αὐτῶν,¹³⁰
οὐδέ ποτε φθινύθουσι. θεαὶ δ’ ἐπιποιμένες εἰσὶ,
νύμφαι ἐνπλόκαμοι, Φαέθονσά τε Λαμπετή τε,
ᾶς τέκεν Ἡελίῳ· Τπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακήν ἐς νῆσον ἀπώκισε τηλόθι ναίειν,¹³⁵
μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
τὰς εὶ μέν κ’ ἀσινέας ἔάσας νόστου τε μέδηαι,
ἥ τ’ ἀν ἔτ’ εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
εὶ δέ κε σίνηαι, τότε τοι τεκμαίρομ’ ὅλεθρον

νηὶ τε καὶ ἑτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
όψὲ κακῶς νεῖαι, δλέσας ἄπο πάντας ἔταιρους.³

140

Odysseus sets sail with his comrades.

“Ως ἔφατ’, αὐτίκα δὲ χρυσόθρονος ἥλυθεν Ἡώς.

ἡ μὲν ἔπειτ’ ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·

αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὕπρυνον ἔταιρους

αὐτούς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.

145

οἱ δ’ αἰψύς εἰσβαίνον καὶ ἐπὶ κληῆσι καθίζον.

[ἔξῆς δ’ ἔξόμενοι πολιὴν ἀλλα τύπτον ἐρετμοῖς.]

ἡμῖν δ’ αὖ κατόπισθε νεὸς κυανοπρώροιο

ἴκμενον οὐρον ἔει πλησίστιον, ἐσθλὸν ἔταιρον,

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα.

150

αὐτίκα δ’ ὅπλα ἔκαστα πονησάμενοι κατὰ νῆα

ἥμεθα· τὴν δ’ ἄνεμός τε κυθερνήτης τ’ ἴθυνε.

δὴ τότ’ ἐγὼν ἔτάροισι μετηνόδων ἀχνύμενος κῆρος.

“Ω φίλοι, οὐ γὰρ χρὴ ἔνα ἵδμεναι οὐδὲ δύ’ οἶον

θέσφαθ’ ἀ μοι Κίρκη μυθήσατο, δῖα θεάων·

155

ἀλλ’ ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἡ κε θάνωμεν

ἡ κεν ἀλενάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων

φθόγγον ἀλεύασθαι καὶ λειμῶν’ ἀνθεμόεντα.

οἶον ἔμ’ ἡνώγειν ὅπ’ ἀκονέμεν· ἀλλά με δεσμῷ

160

δήσατ’ ἐν ἀργαλέῳ, ὅφρ’ ἔμπεδον αὐτόθι μίμνω,

ὅρθὸν ἐν ἴστοπέδῃ, ἐκ δ’ αὐτοῦ πείρατ’ ἀνήφθω.

εἰ δέ κε λίστωμαι ὑμέας λῦσαί τε κελεύω,

ὑμεῖς δὲ πλεόνεσσι τότ’ ἐν δεσμοῖσι πιέζειν.”

They reach the Sirens’ coast, and Odysseus hears
their song unharmed.

“Η τοι ἐγὼ τὰ ἔκαστα λέγων ἔτάροισι πίφανσκον” 165

12. ΟΔΤΣΣΕΙΑΣ Μ.

τόφρα δὲ καρπαλίμως ἔξικετο νηῦς εὐεργὴς
νῆσον Σειρήνοιιν ἔπειγε γὰρ οὖρος ἀπήμων.
αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ήδὲ γαλήνη
ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.
ἀνστάντες δ' ἔταροι νεὸς ἴστία μηρύσαντο, 170
καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἐρετμὰ
ἔζόμενοι λεύκαινον ὕδωρ ἔεστῆς ἐλάτησιν.
αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν δξέι χαλκῷ
τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον.
αὗψα δ' ἵανετο κηρὸς, ἐπεὶ κέλετο μεγάλῃ ἵς 175
'Ηελίου τ' αὐγὴ 'Τπεριονίδαο ἄνακτος'
ἔξείης δ' ἔτάροισιν ἐπ' οὔατα πᾶσιν ἄλειψα.
οἱ δ' ἐν νηὶ μ' ἔδησαν ὅμοῦ χεῖράς τε πόδας τε
ὅρθὸν ἐν ἴστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνῆπτον·
αὐτοὶ δ' ἔζόμενοι πολιην ἄλλα τύπτον ἐρετμοῖς. 180
ἄλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
ῥίμφα διώκοντες, τὰς δ' οὐ λάθεν ὡκύαλος νηῦς
ἐγγύθεν ὁρυμένη, λιγυρὴν δ' ἔντυνον ἀοιδήν·

'Δεῦρ' ἄγ' ἵων, πολύαιων 'Οδυσεῦ, μέγα κῦδος 'Αχαιῶν,
νῆα κατάστησον, ἵνα νωιτέρην ὅπ' ἀκούσῃς. 185
οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,
πρὸν γ' ἡμέων μελίγηρν ἀπὸ στομάτων ὅπ' ἀκοῦσαι,
ἄλλ' ὅ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.
ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροΐῃ εὐρείῃ
'Αργεῖοι Τρῶες τε θεῶν ἱότητι μόγησαν· 190
ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.'

"Ως φάσαν Ἱεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ
ἥθελ' ἀκούέμεναι, λῦσαι τ' ἐκέλευον ἐταίρους,
ὁφρύσι νευστάζων οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195
πλείοσι μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

φθογγῆς Σειρήνων ἡκούμενον οὐδέ τ' ἀοιδῆς,
αὖψ' ἀπὸ κηρὸν ἔλουστο ἐμοὶ ἐρίηρες ἔταιροι,
ὅν σφιν ἐπ' ὥστιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200

The surf and the smoke at the Planctae.

'Αλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἵδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμὰ,
βόμβησαν δ' ἄρα πάντα κατὰ ρόον· ἔσχετο δ' αὐτοῦ
νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205
αὐτὰρ ἐγὼ διὰ νηὸς Ἰών ὕτρυνον ἔταιρον
μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἔκαστον·

"Ω φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν"
οὐ μὲν δὴ τόδε μεῖζον ἐπι κακὸν ἢ ὅτε Κύκλωψ
εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βίηφι· 210
ἄλλὰ καὶ ἐνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι δίω.
νῦν δ' ἄγεθ', ὡς ἀν ἐγὼν εἶπω, πειθώμεθα πάντες.
νῦμεν μὲν κώπησιν ἀλὸς ρήγμῖνα βαθεῖαν
τύπτετε κληϊδεσσιν ἐφήμενοι, αἱ κέ ποθι Ζεὺς
δῶῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι· 215
σοὶ δὲ, κυβερνῆθ', ὡδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλευν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.
τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθησι
κεῖσ' ἐξορμήσασα καὶ ἐσ κακὸν ἄμμε βάλησθα.' 220

"Ως ἐφάμην, οἵ δ' ὅκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πώς μοι δείσαντες ἀπολλήξειαν ἔταιροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λαυθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσεσθαι· 225

12. ΟΔΥΣΣΕΙΑΣ Μ.

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
μάκρ' ἐν χερσὶν ἐλὼν εἰς ἵκρια νηὸς ἔβαινον
πρῷρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι 230
Σκύλλην πετραίην, ἢ μοι φέρε πῆμ' ἑτάροισιν.
οὐδέ πῃ ἀθρῆσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

'Ημεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·
ἔνθεν γὰρ Σκύλλη, ἑτέρωθι δὲ δῖα Χάρυβδις 235
δεινὸν ἀνερρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ.
ἵη τοι ὅτ' ἔξεμέσειε, λέβης ὡς ἐν πυρὶ πολλῷ
πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.
ἀλλ' ὅτ' ἀναβρόξειε θαλάσσης ἀλμυρὸν ὕδωρ, 240
πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρη
δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
ψάμμῳ κυανέη· τοὺς δὲ χλωρὸν δέος ἥρει.
ήμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὅλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἑταίρους 245
ἔξ ἔλεθ', οὐ χερσὶν τε βίηφί τε φέρτατοι ἥσαν
σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἑταίρους
ἴδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
ἔξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ.
ώς δ' ὅτ' ἐπὶ προβόλῳ ἀλιεὺς περιμήκεῃ ράβδῳ 250
ἰχθύσι τοὺς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων
ἐς πόντον προίησι βοὸς κέρας ἀγραύλοιο,
ἀσπαίροντα δ' ἐπειτα λαβὼν ἔρριψε θύραζε,
ώς οὐ γ' ἀσπαίροντες ἀείροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρησι κατήσθιε κεκλήγοντας,
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηιοτῆτι.
οἴκτιστον δὴ κεῦνο ἐμοῖς ἵδον ὁφθαλμοῖσι
πάντων ὅσσ' ἐμόγησα πόρους ἀλὸς ἔξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινήν τε Χάρυβδιν
Σκύλλην τ', αὐτίκ' ἐπειτα θεοῦ ἐς ἀμύμονα νῆσον
ἰκόμεθ'. ἔνθα δ' ἔσαν καλὰ βόες εὐρυμέτωποι,
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.
δὴ τότ' ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ
μυκηθμοῦ τ' ἥκουσα βοῶν αὐλιζομενάων
οἶῶν τε βληχήν· καί μοι ἐπος ἔμπεσε θυμῷ
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,
Κίρκης τ' Αἰαίης, οὐ μοι μάλα πόλλ' ἐπέτελλον
νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.
δὴ τότ' ἐγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρος

260

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270

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἔταιροι,
ὅφρ' ὑμῶν εἴπω μαντήια Τειρεσίαο
Κίρκης τ' Αἰαίης, οὐ μοι μάλα πόλλ' ἐπέτελλον
νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·
ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον.
ἀλλὰ παρὲξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν.’

‘Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἡτορ.
αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἡμείβετο μύθῳ·

‘Σχέτλιός εἰς, ’Οδυσσεῦ, περὶ τοι μένος οὐδέ τι γυῖα
κάμνεις· ἦ ρά νυ σοὶ γε σιδήρεα πάντα τέτυκται,
ὅς δέ ταρούς καμάτῳ ἀδηκότας ἥδε καὶ ὑπνῳ
οὐκ ἔάλες γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε
νῆσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
νῆσον ἀποπλαγχθέντας, ἐν ἡεροειδέι πόντῳ.

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12. ΟΔΥΣΣΕΙΑΣ Μ.

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
γίγνονται· πῆ κέν τις ὑπεκφύγοι αἰπὺν δλεθρον,
ιὴν πως ἔξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
ἢ Νότου ἢ Ζεφύροιο δυσαέος, οὐ τε μάλιστα
νῆα διαβραίουσι, θεῶν ἀέκητι ἀνάκτων. 290
ἀλλ' ἡ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὄπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ·'

“Ως ἔφατ’ Εὐρύλοχος, ἐπὶ δ' ἥνεον ἄλλοι ἔταιροι.
καὶ τότε δὴ γίγνωσκον δ δὴ κακὰ μῆδετο δαίμων, 295
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηγόρων·

‘Εὐρύλοχ’, ἡ μάλα δή με βιάζετε μοῦνον ἔόντα·
ἄλλ’ ἄγε νῦν μοι πάντες ὁμόσσατε καρτερὸν ὄρκον,
εἴ κέ τιν’ ἡὲ βοῶν ἀγέλην ἡ πῶν μέγ’ οἰῶν
εὗρωμεν, μή πού τις ἀτασθαλίησι κακῆσιν 300
ἢ βοῦν ἡὲ τι μῆλον ἀποκτάνῃ· ἄλλὰ ἔκηλοι
ἔσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.’

“Ως ἔφάμην, οἵ δ’ αὐτίκ’ ἀπώμινον ὡς ἔκέλευνον.
αὐτὰρ ἐπεὶ ρ’ ὅμοσάν τε τελεύτησάν τε τὸν ὄρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305
ἄγχ’ ὕδατος γλυκεροῖο, καὶ ἔξαπέβησαν ἔταιροι
νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἔταιρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.
ἡμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ’ ἄστρα βεβήκει,
ῶρσεν ἔπι ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ’ οὐρανόθεν νῦξ. 315
ἡμος δ’ ἡριγένεια φάνη ρόδοδάκτυλος Ἡὰς,
νῆα μὲν ὡρμίσαμεν, κοῦλον σπέος εἰσερύσαντες·

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόώκοι·
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ω φίλοι, ἐν γὰρ νηὶ θοῇ βρῶσίς τε πόσις τε
ἔστιν, τῶν δὲ βοῶν ἀπέχωμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἴδε βόες καὶ ἵφια μῆλα,
’Ηελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.”

Weather-bound and half-famished, they slaughter the cows
of Helios.

“Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἢ Νότος, οὐδέ τις ἄλλος
γίγνεται· ἐπειτάντος ἀνέμων, εἰ μὴ Εὑρός τε Νότος τε.
οἱ δ' εἶως μὲν σῦτον ἔχον καὶ οὖνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.

ἄλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκῃ,
ἰχθὺς ὅρνιθάς τε, φίλας δὲ τι χεῖρας ἵκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότ' ἐγὼν ἀνὰ νῆσουν ἀπέστιχον, δῆρα θεοῖσιν
εὐξαίμην, εἰ τίς μοι ὁδὸν φήνειε νέεσθαι.

ἄλλ' ὅτε δὴ διὰ νῆσου ἴων ἥλυξα ἑταίρους,
χεῖρας νιψάμενος, δθ' ἐπὶ σκέπας ἥν ἀνέμοιο,
ἡρώμην πάντεσσι θεοῖς οἱ “Ολυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὑπνον ἐπὶ βλεφάροισιν ἔχεναν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἄλλ' ἄγετ', ’Ηελίοιο βοῶν ἐλάσαντες ἀρίστας
δέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εὶ δέ κεν εἰς ’Ιθάκην ἀφικοίμεθα, πατρίδα γαῖαν,
αἴψα κεν ’Ηελίῳ· ‘Τπερίονι πίονα νηὸν
τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

12. ΟΔΥΣΣΕΙΑΣ Μ.

εὶ δὲ χολωσάμενός τι βοῶν ὁρθοκραιράων
νη̄' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.'

'Ως ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἥνεον ἄλλοι ἑταῖροι.
αὐτίκα δ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
ἔγγυθεν· οὐ γὰρ τῇλε νεὸς κυανοπρώροιο
βοσκέσκονθ' ἐλικες καλαὶ βόες εὐρυμέτωποι· 355
τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,
φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
οὐ γὰρ ἔχον κρῖ λευκὸν ἐνσσέλμου ἐπὶ μηός.
αὐτὰρ ἐπεὶ δὲ εὔξαντο καὶ ἐσφαξαν καὶ ἐδειραν,
μηρούς τ' ἐξέταμον κατά τε κυνίσῃ ἐκάλυψαν 360
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δὲ ὡμοθέτησαν·
οὐδὲ εἶχον μέθυ λεῖψαι ἐπ' αἰθομένοις ἱεροῖσιν,
ἄλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκata πάντα.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῦσιν ἐπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
βῆν δὲ λέναι ἐπὶ μῆνα θοὴν καὶ θῦνα θαλάσσης.
ἄλλ' ὅτε δὴ σχεδὸν ἡα κιῶν νεὸς ἀμφιελίσσης,
καὶ τότε με κυνίσης ἀμφήλυθεν ἡδὺς ἀντιμή·
οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

'Ζεῦ πάτερ ἡδὲ ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
ἡ με μάλ' εἰς ἄτην κοιμήσατε νηλέι ὕπνῳ,
οἱ δὲ ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'

'Ωκέα δὲ Ἡελίῳ 'Τπερίονι ἄγγελος ἦλθε,
Λαμπετή τανύπεπλος, δὲ οἱ βόας ἔκταμεν ἡμεῖς.
αὐτίκα δὲ ἀθανάτοισι μετηύδα χωόμενος κῆρ'

Helios demands vengeance, which Zeus promises.

'Ζεῦ πάτερ ἡδὲ ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,

τῖσαι δὴ ἔτάρους Λαερτιάδεω Ὄδυσσηος,
οἵ μεν βοῦς ἔκτειναν ὑπέρβιον, ἥσιν ἐγώ γε
χαίρεσκον μὲν ἵων εἰς οὐρανὸν ἀστερόεντα,
ἥδ' ὅπότ' ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εὶ δέ μοι οὖ τίσουσι βοῶν ἐπιεικέ' ἀμοιβὴν,
δύσομαι εἰς Ἀΐδαο καὶ ἐν ιεκύεστι φαείνω.'

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
'Ἡέλι', ἥ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε
καὶ θυητοῖσι βροτοῖσιν ἐπὶ ζεύδωρον ἄρουραν'
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἥκουσα Καλυψοῦς ἡυκόμοιο·
ἡ δ' ἔφη 'Ἐρμείαο διακτόρου αὐτὴ ἀκοῦσαι.' 390

Αὐτὰρ ἐπεί ρ' ἐπὶ νῆα κατήλυθον ἥδε θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἥδη.
τοῖσιν δ' αὐτίκ' ἐπειτα θεοὶ τέραα προῦφαινον·
εἱρπον μὲν ρίνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει,
δπταλέα τε καὶ ωμά· βοῶν δ' ὃς γίγνετο φωνή.

'Εξῆμαρ μὲν ἐπειτα ἔμοὶ ἐρήρεις ἔταιροι
δαίννυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας'
ἄλλ' ὅτε δὴ ἔβδομον ἥμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἐπειτ' ἀνεμος μὲν ἐπαύσατο λαΐλαπι θύων,
ἥμεῖς δ' αῖψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνά θ' ίστια λεύκ' ἐρύσαντες.'

Storm and shipwreck of Odysseus,

'Αλλ' ὅτε δὴ τὴν νῆσου ἐλείπομεν, οὐδέ τις ἄλλη
φαίνετο γαιάων, ἀλλ' οὐρανὸς ἥδε θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων
νηὸς ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἡ δ' ἔθει οὖ μάλα πολλὸν ἐπὶ χρόνον· αῖψα γὰρ ἥλθε

12. ΟΔΥΣΣΕΙΑΣ Μ.

κεκληγὸς Ζέφυρος, μεγάλῃ σὺν λαίλαπι θύων,
ἰστοῦ δὲ προτόνους ἔρρηξ ἀνέμοιο θύελλα
ἀμφοτέρους· ίστὸς δ' ὁπίσω πέσεν, ὅπλα τε πάντα 410
εὶς ἄντλον κατέχυνθ· ὁ δ' ἄρα πρύμνη ἐνὶ νηὶ
πλῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὁστὲ ἄραξε
πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' ἵκριόφιν, λίπε δ' ὁστέα θυμὸς ἀγήνωρ.
Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
ἡ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
ἐν δὲ θεέου πλῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
οἱ δὲ κορώνησιν ἕκελοι περὶ νῆα μέλαιναν
κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὅφρ' ἀπὸ τοίχους
λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
ἐκ δέ οἱ ίστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
ἐπίτονος βέβλητο, βοὸς ρινοῖ τετευχώς.
τῷ δὲ ἄμφῳ συνέεργον δμοῦ τρόπιν ἦδε καὶ ίστὸν,
ἔζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

"Ενθ' ἡ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
ἡλθε δ' ἐπὶ Νότος ὥκα, φέρων ἐμῷ ἄλγεα θυμῷ,
ὅφρ' ἔτι τὴν δλοὴν ἀναμετρήσαιμι Χάρυβδιν.
παννύχιος φερόμην, ἀμα δ' ἡελίῳ ἀνιόντι
ἡλθον ἐπὶ Σκύλλης σκόπελον δεινήν τε Χάρυβδιν. 430
ἡ μὲν ἀνερρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ·
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεὶς
τῷ προσφὺς ἔχόμην ὡς νυκτερὶς· οὐδέ πῃ εἶχον
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
ρίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν δῖοι,
μακροὶ τε μεγάλοι τε, κατεσκίασον δὲ Χάρυβδιν.
νωλεμέως δ' ἔχόμην, ὅφρ' ἔξεμέσειεν ὁπίσω

ιστὸν καὶ τρόπιν αὐτις· ἐελδομένῳ δέ μοι ἥλθον
ὅψ· ἡμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορῆθεν ἀνέστη
κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν,

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τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.

ἡκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
μέσσω δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,
ἐξόμενος δ' ἐπὶ τοῖςι διήρεσα χερσὶν ἐμῆσι.

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε
εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὅλεθρον.]

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Arrival at Calypso's isle.

"Ἐνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ¹
νῆσον ἐς Ὁγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσπα,
ἥ μ' ἐφίλει τ' ἐκόμει τε. τέ τοι τάδε μυθολογεύω;
ηδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
σοὶ τε καὶ ἴφθιμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἐστιν
αὐτις ἀριζήλως εἰρημένα μυθολογεύειν.

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SKETCH OF PRINCIPAL HOMERIC FORMS.

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§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*F*, i. e. , the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as *τὸν δ' ἡμείβετ' ἔπειτα ἀναξ* or *μέγα μήσατο ἔργον*, we should expect to find *ἔπειτ'* *ἀναξ* and *μήσατ'* *ἔργον*. Instead of *ἀποείκω* or *ἀποείπω*, we should naturally write *ἀπέίκω* and *ἀπέίπω*. But there was a time when the words were pronounced *Fávaξ*, *Férgon*, *ἀποFéikow*, *ἀπoFéipow*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *Folkos*, Sanskrit *vegas*, Lat. *vicus*; *Folvos*, *vinum*, 'wine'; *Féspēpos*, *vesper*; *Fidēiv*, *videre*; *Férgov*, 'work.'

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§ 3. Vowels.

(1) The *ā* in Attic generally appears in the Homeric dialect as *η*, e.g. ἀγορή, πειρήσομαι, πρήσσω, λίνη. Sometimes *ā* is changed to *η*, as ἡνορέη, ἡγεμόεις: or to *αι*, as παράλ, καταβατός.

(2) *ε* may be lengthened to *ει*, χρύσειος, κεινύς, εἴως, Ἐρμεῖας, σπεῖος, θείως: into *η*, τιθήμενος, ἡνύ.

(3) *ο* lengthened to *ου*, πονδύς, μοῦνος, οὖλος for ὄλος: to *oi*, πνοιή, ἡγνοίσε: to *ω*, Διώνυσος, ἀνώιστος.

(4) *η* shortened to *ε*, as in Subjunctives ιθύνετε, εἰδετε, πειρήσεται, μίσγεας: to *o*, as in Subjunctives τραπείσομεν, ἐγείρομεν.

(5) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἥέλιος = ἥλιος, as also before *ε*, as ἔεδνα, ἔείκοσι.

(6) *āo* (*ηο*) often changes to *εω*, as Ἀτρείδāo, Ἀτρείδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in έως often read as εῶς. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that *eo* and *eov* may contract into *eu*, as θάρσευς, γεγώνευν, βάλλευ.

(2) Frequently words remain uncontracted, as ἀέκαν, πάϊς, ὀστέα. Sometimes contraction takes place when it does not occur in Attic, as in ἵρός (*ἱερός*), βώσας (*βοήσας*).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρέα, Ἀτρείδεω, δῆ αὐ, δῆ ἔβδομος, ἐπεὶ οὐ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. *Hiatus*, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *i* and *u*, as παιδὶ | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὄλύμπιε. | οὐ νύ τ' Ὁδυσσεύς: or (3) when the final vowel is long, and stands in Arsis, as ἀντιθέψ | Ὁδυσσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθῃ | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of *Hiatus* are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels *a*, *ε*, *o*, elided, but also frequently the diphthongs *ai*, as βούλομ' ἔγώ, and *oi* in *μοι* and *τοι*, as well as *i* in the dative and in *ὅτι*. The *ν* ἐφελκυστικόν stands before consonants as well as before vowels.

§ 7. *Apocope.*

Before a following consonant, the short final vowel in ἄρα, παρά, ἀνά, κατά, may be dropped. This is called *Apocope*. The τ. of κατ[ά] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, κάπ πέδιον, κὰκ κορυφήν, κάλλιπε, κὰδ δ' ἄρα; and similarly the ν of ἀν[ά] before a following π or λ, as ἀμ πεδίον, ἀλλύεσκε.

§ 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with ρ and α, e. g. καρδίη and κραδίη, θάρσος and θράσος, κάρτιστος and κράτιστος.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, ἔννητος, τόσσος: so, also, ὅππως, ὅττι, πελεκκάω, ἔδδεισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the Φ (§ 2), as πολλὰ λιστομενος, ἔτι νῦν, ἐνὶ μεγάροισι.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as Ἀχιλεύς, Ὄδυσσεύς.

DECLENSIONS.

§ 9. *First Declension.*

(1) For ἄ in the singular, Homer always has η, Τροίη, θήρη, νεηνίης, except θεά and some proper names.

(2) ἄ remains unchanged, as βασίλεια, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθεϊά.

(3) The Nom. sing. of some masculines in ης, is shortened into ἄ, as ιπνώτά, νεφεληγερέτά.

(4) Gen. sing. from masc. in ης ends in αο or εω (see § 3. 6); sometimes contracted to ω.

(5) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαιάων, ναυτέων, παρειῶν.

(6) Dat. plur. ησι or ης, as πύλησι, σχίζης; but θεαῖς, ἀκταῖς.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in οιο.

(2) Gen. and Dat. dual οιν.

(3) Dat. plural οισι[ν].

§ 11. *Third Declension.*

(1) Dat. and Gen. dual οιν.

(2) Dat. plur. εσι, εσσι, and, after vowels, σσι.

(3) Nouns in ης (ες) and ος (Gen. εος) and ας (Gen. αος) retain for the most part the uncontracted forms; εος is often contracted into εες. In the

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terminations *eos*, *ees*, *eas*, the *e* often coalesces, not with the vowel of the termination, but with a preceding *e*, into *ei* or *η*, as *εύρρε-eos* contracts into *εύρρείος*, *σπέ-eos* into *σπῆος*, 'Ηρακλέ-eos' into 'Ηρακλῆος, -ῆι, -ῆα.

(4) Words in *eis* form their cases with *η* instead of *e*, as *βασιλῆος*, -ῆι, -ῆα; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *e*, as *Τυδέι*, 'Οδυσσέα.

(5) Words in *is* generally retain *i* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ἴαν*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(6) For *vai*s Homer uses *νῆv*s, declined with both *e* and *η*. Gen. *νέος* or *νήος*, Dat. *νήι*, Acc. *νέα* or *νήα*, Dat. plur. *νησσι*, *νήεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήτας*, and *κράτος* (as if from *κράα*, neut.), and *κρατός*, Dat. *κράτι* and *κρατί*, Acc. *κράτα* (from *κράα*, masc.).

(b) *γόνν* and *δόρν* make *γούννατος*, *γουνός*, and *δούρατος*, *δουρός*.

(c) *viōs*, besides the regular forms in Second Declension, has Gen. *vīos*, Dat. *vīi*, Acc. *vīa*, Nom. plur. *vīes*, Dat. *vīāsi*, Acc. *vīas*, Dual *vīe*.

§ 12. Special Terminations.

(1) The termination *φι[v]* (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνῆφι*, *ἀπ' ἵκριόφιν*, *διὰ στήθεσφιν*, *δοτεόφιν θῖs*; Dat. *θίρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὅχεσφι*, *πρὸς κετυληδονόφιν* (*κετυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) *There are three local suffixes:—*

(a) Answering to the question *where?* in *θι*, as *οἰκοθι*, 'Ιλιόθι πρό, κηρόθι.

(b) To the question *whence?* in *θεν*, as *οἰκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With 'Αἰδόσδε supply *δῶμα*, 'to the house of Hades.' In the phrase *ὅνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *ᾶ*, as *δύολη*, *αἰσχρή*, except *δία*.

(2) Adjectives in *os* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρόs*, etc., and the compounded three, as *εβέστη*, *ἀπειρεστη*. But see note on Od. 4. 406.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *ει* or *η*, as *βαθέη*, *ώκεα*.

(4) A common termination is *eis*, *εσσα*, *εν*. In this form *ηeis* may contract to *γs*, as *τιμήeis*, *τιμῆs*, and *οeis* may contract *οe* to *εν*, as *λωτεύnta* for *λωτόεντα*.

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(5) πολύς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέσσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination ὀτερ-, ὀτατ-, is admissible in the case of a long vowel in the penult. of the Positive, as λαρώτατος, οἰζυρώτατος. The Comparative and Superlative forms in των, ιστος are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῦ, Dual Gen. τοῖν, Nom. plur. τοί, ταί, Gen. τάων, Dat. τοῖσι, τῆσι, τῆς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγὼν	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μεν	σέο, σεῦ, σεῖο	ἔο, εῦ, ἔιο, ἔθεν
	ἐμεῖο, ἐμέθεν	σέθευ	
Dat. "	.. ..	τοι, τεῖν	οῖ, ἔοι
Acc. "	.. ..	.. ..	ἐ, ἔξ, μιν
N. A. Dual	νῶι, νὼ (Acc.)	σφῶι, σφὼ	σφωὲ
G. D.	νῶιν	σφῶιν, σφῶν	σφωὶν
Nom. Plur.	ἄμμες	ῦμμες	
Gen. "	ἡμέων, ἡμείων	ῦμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ῦμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ῦμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδος and ἄμδος (ā), ḷ, ὄν	νωίτερος.
Second Person	τέος, ḷ, ὄν	ὑμός, ḷ, ὄν	σφωίτερος.
Third Person	ἔος, ḷ, ὄν	σφός, ḷ, ὄν	

(3) Special forms of the Pronoun τίς.

	Gen.	Sing.	Plur.
	τέο, τεῦ	τέων	
Dat.	τέψ	τέοισι.	

(4) Special forms of the Pronoun ὅστις.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττευ	ὅτέων
Dat.	ὅτεψ	ὅτέοισι
Acc.	ὅτινα, ὅττι	ὅτινας, ἄσσα.

(5) Special forms of Relative Pronouns.

Gen. δον, (al. δο), ἔης. Dat. plur. ὢσι, ὢς.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ , μ , ν , σ are often doubled; ρ may be doubled or not at will, as $\epsilon\pi\rho\epsilon\sigma\omega$, $\epsilon\pi\rho\zeta\alpha$.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέ-φραδον (*φράζω*), ἐπεφνον and πέφνον (*φένω*), πεπίθαμεν (*πείθω*), πεφιδέσθαι (*φείδομαι*), ἐρύκω makes a sort of reduplicated Aor. in ἐρύκακον and ἐνίπτω in ἐνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κευολάψομαι.

(4) The forms *έμμορα* (*μείρομαι*) and *έσσυμαι* (*σεύω*) follow the analogy of the reduplication of verbs beginning with *p*. But cp. *ῥερυπωμένα*, Od. 6. 59. In *δέγμαι* (*δέχομαι*) the reduplication is lost, in *δειδέγμαι*, *δείδια* (root *δι*) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) *μι*, *σθα*, *σι* are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλησι, βάλησι, ἐθέλησθα, καλοίσθα.

(2) The termination of the third person Dual in historic tenses is **τον** as well as **την**, in Pass. **σθον** as well as **σθην**, **διώκετον**, **θαρήσσεαθον**. In the plural **μεσθα** is frequently used for **μεθα**, Dual first person **μεσθον**.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination $\sigma\alpha$, $\sigma\omega$, as $\lambda\iota\lambda\acute{a}\epsilon\alpha$, $\beta\acute{o}\nu\lambda\acute{e}\alpha$, Subjunct. $\check{\chi}\eta\alpha$. This mostly remains uncontracted. $\epsilon\omega$, as in $\check{\epsilon}\pi\lambda\epsilon\omega$, often makes $\epsilon\nu$, viz. $\check{\epsilon}\pi\lambda\epsilon\nu$. In Perf. Med. for $\beta\acute{e}\beta\lambda\eta\sigma\alpha$ we find $\beta\acute{e}\beta\lambda\eta\alpha$.

(4) The third Plur. in *υται* and *υτο* mostly appear as *αται* and *ατο*, as δεδαίσται, κέατο (ἔκειντο), ἀπολοίσταο.

(5) The termination of the Inf. is frequently *μεναι*, or *μεν*. Pres. ἀκού-
έ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι),
μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is *ειν*,
as *πιέειν*, *θανέειν*, and from some -αω and -εω verbs we have -ήμεναι and
-ῆναι, as *φορῆναι*.

(6) The terminations *σκον* and *σκομην* express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in *ω* by the connecting vowel *ε*, or sometimes *α*, *θέλγεσκον*, *ἄθετσκον*, *ρίπτασκον*, *κρύπτασκον*. In the First Aor. Act. the termin. follows the aoristic vowel *α*, *ἐλάσσασκον*, *μνησά-σκετο*. In *μι* verbs the terminations are attached directly to the stem, *δό-σκον*, *στά-σκον*, *ἔσκον* for *ἔσ-σκον* (*εἰμί*), *κέ-σκετο* from *κείμαι*. These forms are rarely augmented. Cp. *φάνεσκε*, Od. 11. 587, from *ἐφάνην*.

§ 18. Contracted Verbs.

(1) Verbs in *éω* (for the most part uncontracted) change *εε* and *εει* into *ει*, sometimes *εε* into *η*, *εο* or *εον* to *ευ*. In the uncontracted form the stem vowel *ε* is sometimes lengthened into *ει*, as *έτελείετο* for *έτελέετο*.

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(2) Verbs in *āω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as ὄρώω (*όρῶ*), ὄράᾳ (*όρᾶ*), δράωσι (*δρᾶστι*), μνάσθαι (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as ἡβάνοντες, from ἡβάω, δράωιμ from δράω.

(3) Verbs in *ōω* are generally contracted. In forms that remain uncontracted the *o* is often lengthened to *ω*, as ὑπνάνοντες. Such forms as ἀρόντι (*ἀροῦντι*) and δηιόφεν (*δηιοῖεν*) follow the rule of verbs in *āω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νεικέω*) νείκεσσα, (*αιδέομαι*) αἰδέσσομαι, (*γελάω*) ἐγέλασσα. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) ἀναχασσάμενος, (*φράζομαι*) ἐφράσσοτο. (b) Or the *σ* may be altogether dropped in the Fut., as τελέει, μαχέονται, ἀντιώ, i.e. ἀντιάσω, ἀντιάω, ἀντιῶ, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as βαλέοντι, κατακτανέοντι, σημανέω. Some liquid verbs have a *σ* in Fut. and Aor. I., as εἴλσα, κύρσω, κέλσαι, and there is an anomalous form κένσαι (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as χέω, ἔχεντα, καίω, ἔκηγα, σεύω, ἔσσενα. Cp. εἶπα for εἶπον.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. ἔστυγον is more primitive than στυγέω, ἔκτυπον than κτυπέω, ἔμακον than μηκάομαι, ἔγηραν than γηράσκω, ἔχρασον than χράω.

(2) Reduplicated Aor. II. Act. and Med., see § 18. 2.

(3) 'Mixed Aor.' with *o* and *ε* instead of *ā*. We find such forms as ίζον (*ίκω*), ἔβήσετο (*βαίνω*), ἔδύσετο, δυσόμενος (*δύνω*), ὄρσεο (*ὄρνυμι*), λέξεο (*λέγω*), ἄξετε (*ἄγω*), οἰσε (*οἴω=φέρω*), ἀξέμεν, ἐρξέμεν.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) ἔκταν (*κτείνω*), ἔμυβλήτην (*βάλλω*), ούτα (*ούτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. ἔδέγμην, δέγμενος (*δέχομαι*), φθίμην (Opt. from *φθίνω*), λύτο (*λύω*), ἔχυτο, χύμενος (*χέω*), σύτο (*σεύω*), ὄρτο (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as κέκοπα. Even in vowel verbs the Perf. is often without a *κ*, as βεβαρηώς, πεφύασι, ἔστηώς, δεδιότες, etc.

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(2) The Pluperfect is found with the uncontracted terminations $\epsilon\alpha$, $\epsilon\alpha\sigma$, $\epsilon\epsilon(\nu)=\epsilon i(\nu)$; sometimes $\epsilon\epsilon$ becomes η , as in $\tilde{\eta}\delta\eta$.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in $\epsilon\nu$ instead of $\eta\sigma\alpha\nu$, as $\tilde{\epsilon}\mu\chi\theta\epsilon\nu$, $\tau\rho\acute{a}\rho\epsilon\nu$, $\tilde{\epsilon}\kappa\tau\alpha\theta\epsilon\nu$, and the Infin. in $\tilde{\eta}\mu\epsilon\nu$ and $\tilde{\eta}\mu\nu$ instead of $\eta\nu$.

(2) In the Subjunctive the uncontracted form in $\epsilon\omega$ is generally used, and ϵ is often lengthened to ϵi or η , while the connecting vowel in Dual and Plural is shortened; e. g. $\delta\alpha\epsilon\omega\alpha$ ($\tilde{\epsilon}\delta\alpha\eta\nu$), $\sigma\alpha\pi\eta\gamma$ ($\sigma\tilde{\eta}\pi\omega$), $\mu\gamma\eta\gamma s$, (al. $\mu\gamma\epsilon\eta\gamma s$), $\mu\gamma\epsilon\omega s$, $\delta\alpha\mu\epsilon\epsilon\tau\epsilon$.

§ 23. Verbs in μ .

(1) The principal peculiarities of the verbs $\iota\sigma\tau\eta\mu i$, $\tau\iota\theta\eta\mu i$, $\tilde{\eta}\mu i$, $\delta\tilde{\iota}\delta\omega\mu i$, are given as follows.

	(a) $\iota\sigma\tau\eta\mu i$	(b) $\tau\iota\theta\eta\mu i$	(c) $\tilde{\eta}\mu i$	(d) $\delta\tilde{\iota}\delta\omega\mu i$
Indic. Pres.				
2nd Sing.	.. ..	$\tau\iota\theta\eta\sigma\theta\alpha$	$\iota\epsilon\tilde{\iota}s$	$\left\{ \begin{array}{l} \delta\tilde{\iota}\delta\sigma\theta\alpha \\ \delta\tilde{\iota}\delta\sigma\tilde{\iota}s \end{array} \right.$
3rd Sing.	.. ..	$\tau\iota\theta\epsilon\tilde{\iota}$ (?)	$\iota\epsilon\tilde{\iota}$	$\delta\tilde{\iota}\delta\tilde{\iota}$
3rd Plur.	.. ..	$\tau\iota\theta\epsilon\tilde{\iota}s$	$\iota\epsilon\tilde{\iota}s$	$\delta\tilde{\iota}\delta\sigma\tilde{\iota}s$
Indic. 1st Aor.	.. ..	.. ..	$\tilde{\eta}\kappa\alpha$	
" Imperf.	.. ..	.. ..	$\tilde{\iota}\epsilon\tilde{\iota}n$	$\tilde{\delta}\tilde{\iota}\delta\sigma\tilde{\iota}n$
Imperat.	$\iota\sigma\tau\alpha$	.. ..	.. ..	$\delta\tilde{\iota}\delta\sigma\tilde{\iota}th\i$
Infin. Pres.	$\iota\sigma\tau\alpha\mu\epsilon\nu$	$\tau\iota\theta\mu\epsilon\nu$	$\iota\epsilon\mu\epsilon\nu[\alpha]$	$\left\{ \begin{array}{l} \delta\tilde{\iota}\delta\sigma\mu\epsilon\nu \\ \delta\tilde{\iota}\delta\sigma\tilde{\iota}\mu\epsilon\nu \end{array} \right.$
" 2nd Aor.	$\sigma\tau\mu\epsilon\nu$	$\theta\epsilon\mu\epsilon\nu$	$\tilde{\epsilon}\mu\epsilon\nu$	$\delta\tilde{\iota}\delta\sigma\mu\epsilon\nu$
" Perf.	$\tilde{\epsilon}\sigma\tau\mu\epsilon\nu[\alpha]$			$\delta\mu\epsilon\nu[\alpha]$
Subjunctive				
2 Aor.				
1st Sing.	$\sigma\tau\epsilon\omega$ ($\sigma\tau\epsilon\omega\alpha$)	$\theta\epsilon\omega$ ($\theta\epsilon\omega\alpha$)	$\mu\epsilon\theta\text{-}\epsilon\omega$	
2nd Sing.	$\sigma\tau\eta\eta\sigma$	$\theta\eta\eta\sigma$ ($\theta\epsilon\eta\sigma$)		[$\delta\phi\sigma\i$]
3rd Sing.	$\sigma\tau\eta\eta$	$\theta\eta\eta$ ($\theta\epsilon\eta\eta$)	$\tilde{\eta}\sigma\i$, $\dot{\alpha}\nu\text{-}\eta\eta$	$\tilde{\delta}\tilde{\eta}\eta\sigma\i$, $\tilde{\delta}\tilde{\eta}\eta\eta$
1st Plur.	$\sigma\tau\epsilon\omega\mu\epsilon\nu$ ($\sigma\tau\epsilon\omega\mu\epsilon\nu$)	$\theta\epsilon\omega\mu\epsilon\nu$ ($\theta\epsilon\omega\mu\epsilon\nu$)	.. ..	$\tilde{\delta}\tilde{\omega}\mu\epsilon\nu$
2nd Plur.	.. ..	$\theta\epsilon\epsilon\epsilon\tau\epsilon$	.. ..	$\tilde{\delta}\tilde{\omega}\mu\epsilon\nu$
3rd Plur.	$\pi\epsilon\pi\text{-}\sigma\tau\eta\omega\sigma\i$	.. ..	.. ..	$\tilde{\delta}\tilde{\omega}\omega\sigma\i$
Dual	$\pi\pi\text{-}\sigma\tau\eta\epsilon\tau\eta\sigma\i$			

(2) In the Third Plural of Past tenses $\epsilon\nu$ is a common termination for $\epsilon\sigma\alpha\nu$, as $\tau\iota\theta\epsilon\nu$, $\tilde{\iota}\epsilon\nu$: also $\tilde{\epsilon}\sigma\alpha\nu$ and $\sigma\tau\alpha\nu=\tilde{\epsilon}\sigma\tau\sigma\alpha\nu$, $\tilde{\epsilon}\phi\alpha\nu=\tilde{\epsilon}\phi\sigma\alpha\nu$, $\tilde{\epsilon}\phi\nu\nu=\tilde{\epsilon}\phi\mu\epsilon\nu$, $\tilde{\epsilon}\beta\alpha\nu=\tilde{\epsilon}\beta\eta\sigma\alpha\nu$. Notice also the forms $\tilde{\epsilon}\sigma\tau\alpha\omega\i$, $\tilde{\epsilon}\sigma\tau\epsilon\omega\i$, perf. act. particip.; and 2nd pers. plur. perf. $\tilde{\epsilon}\sigma\tau\alpha\tau\epsilon$, 3rd pers. plur. pluperf. $\tilde{\epsilon}\sigma\tau\alpha\sigma\alpha\nu$.

(3) $\tilde{\epsilon}\mu\epsilon$ ($\iota\mu\epsilon$) has the following peculiar forms.

	Pres. Indic.	Subjunct.	Opt.	Inf.
Second Sing.	$\iota\epsilon\sigma\theta\alpha$	$\tilde{\iota}\sigma\theta\alpha$..	$\iota\mu\epsilon(\alpha)$.
Third Sing.	$\tilde{\iota}\sigma\sigma\i$	$\iota\epsilon\i$	
First Plur.	$\tilde{\iota}\sigma\mu\epsilon$		

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Imperf. First Sing. ἥια, ἥιον

Dual ἕτην

First Plur. ἕρμεν, ἕμεν

Fut. εἴσομαι, εἴσῃ, εἴσεται

Third Sing. ἥιε(ν), ἕε(ν), ἥεν

Third Plur. ἕισαν, ἕσαν, ἕιον

Aor. I. εἰσάμην, ἔεισάμην.

(4) Εἰμὶ (*sum*) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἕω, μετ-είω	..	..
Second Sing.	ἐσσὶ, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ἥσι, ἔη	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..		εἰτε	
Third Plur.	ἔασι	ἔωσι ..		

(b) Inf. ἔμμεν[αι] and ἔμεν[αι].

(c) Partic. ἔὼν, ἔοῦσα, ἔδν, Gen. ἔόντος.

(d) Imperf. First Sing. ἥα, ἓα, ἔον, Second ἔησθα, Third ἥεν, ἔην, ἥην,
Third Plur. ἔσαν.

(e) Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἔσσεῖται.

(5) Under φημὶ we find φήη (Third Sing. Conjunct.), φᾶς (Particip.), φάο (Imp. 2 Sing.).

(6) Under κεῖμαι we have κέαται, καίαται, and κέονται, = κεῖνται : κέατο,
κείατο = ἔκειντο : κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω,
Inf. κειέμεν, Particip. κέων.

(7) Under ἥμαι, ἔαται, εἴαται for ἥνται : ἔατο, εἴατο for ἥντο.

(8) Under οἶδα.

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἕδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἴδομεν, Second εἴδετε, Particip. ιδνῖα, Inf. ἕδμεναι, ἕδμεν.

(c) Imperf. First Sing. ἥδεα, Second Sing. ἥειδης, Third ἥδεε, ἥειδη,
Third Plur. ἕσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (*καταληκτικός*, i. e. *καταλήγει*, 'stops short').

Od. I. ἄνδρα μοί | ἔννεπε | Μοῦσα πολ | ὑτροπόν | δς μάλα | πολλά | * ||

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called *στίχος δλοδάκτυλος*, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. I. 334, σίτου | καὶ κρεί | ἀν ἥδ' | οῖνον | βέβρι | θασί, but this form of verse is extremely rare.

The *στίχος δλοδάκτυλος* is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. I. 6, Od. I. 2, Od. I. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. I. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
- : -	- : -	- : -	- : -	- : -	- : -
- : ~	- : oo	- : ~	- : ~	- : ~	- : .

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (*τομή πενθημιμερής*, i. e. at 5th half-foot). This is called *strong caesura*. e. g.

πλάγχθη ἐπεὶ Τροί | ης ἵερ | ὅν πτολιέθρον ἔπερσε. Od. I. 2.

(2) After the first *short* syllable of 3rd foot (*τομή κατὰ τρίτον τροχαῖον*), *weak caesura*. e. g.

αὐτῶν γὰρ σφετέρ | ησιν ἀ | τασθαλίγσιν ὀλοντο. Od. I. 7.

(3) After the first long syllable of 4th foot (*τομή ἐφθημιμερής*, i. e. at 7th half-foot). e. g.

εἰμ' Ὀδυσσεὺς Λαερτίᾳ | δῆς δς | πᾶσι δόλοισιν. Od. 9. 19.

(4) After the first short syllable of 4th foot (*κατὰ τέταρτον τροχαῖον*). e. g.

Πληγάδας τ' ἐσορῶντα καὶ | ὁψὲ δύ | οντα Βοώτην. Od. 5. 272.

THE METRE OF HOMER.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

Ὕχι Κύδωνες ἔναιον Ἰαρδάνου | ἀμφὶ ρέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὅρος αὐτῇ. Od. 9. 21, (cf. Od. I. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὗτ' Ὀδυσῆα | ἐγώ. Od. I. 212.

ἐσθῆτά τε | ἔσφερον εἴσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε *Foi*—ἐπὶ *Fῆρα*—μέγα *Fέργον*—πίονα *Fοίκον*—αἴθονα *Fοίνον*.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὄλυμποιού | ἀθρόοι | ἥσαν. Od. I. 27.

τίσις ἔσσεται | Ἀτρείδαο. Od. I. 40.

θέλγετ ὅπως Ἰθάκης ἐπιλήσσεται. Od. I. 57.

This shortening is occasionally found in the middle of a word, as
νίδο | ω | Od. II. 270. οῖος | ω | Od. 7. 312. ἥρωος | -ω | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πριαμίδης—ἀμφηρεφέα—φλόγεα—φῖλε—ἀπονέεσθαι—ἀποπέσησι—ζεφυρίη—ἀγοράσθε—καταλοφάδια—συβόσια.

A short final vowel is often lengthened before a succeeding consonant; e. g. before δεῖδω and δέος, δηρόν and δήν: before a liquid, as πολλὰ λισσομένη—πυκνᾶ φωγαλέην—περὶ δὲ μέγα βάλλετο φάρος—τοῖσι δ' ἀπὸ νύσσης. The word νέφος lengthens a preceding vowel because its original form was δνέφος. Cf. ἔπει—ἔπιτονος Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant Εᾶρινόν tamen poetae,
Sed Graeci, quibus est nihil negatum,
Et quos Ἀρες Ἀρες decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὁ σφιν ἐνφρονέαν ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς ἔισης ιστία . . τὴν δ' ἄρμασαν,
or may introduce a contrast,

Il. 4. 9 ἀλλ' ἦ τοι τὰ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὐτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—δὲ—δ γάρ—αὐτὰρ δ.

The combination ὁ γε mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατὴρ δ' ἐμὸς ἀλλοθι γαῖης,
ζώει ὁ γ' ἦ τέθυνκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὅν τινα μέν κεν ἔäs νεκύων κατατεθνηώτων
αἴματος ἀσσον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἱ πάρος ἥσαν.

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἥ μὲν ἄρ' ὁδ' εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find *οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἐπέροιο—τὸ χθιζὸν—τὰς πέντε*, where one class of things is marked off from another.

In the frequent combinations δέ *ξεῖνος*—δέ *ἄναξ*—δέ *ἥρως*, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (*asyndeton*). e. g.

Il. I. 330 ἀλλ' δέ γε Ταλθύβιόν τε καὶ Εύρυθάτην προσέειπε,
τώ οἱ ἔσαν κήρυκε.

The τώ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. ‘*They were his heralds.*’ Attic Greek would write *οἱ*, and English idiom render ‘*who were his heralds,*’ but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δέ ἔλαχον || τοὺς ἄν κε καὶ ἥθελον.

Il. 7. 452 τοῦ δέ ἐπιλήσσονται || τὸ ἐγώ καὶ Φοῖβος .. πολίσσαμεν.

From this usage the transition to the real relatival force is natural. Cp.

Il. I. 125 ἀλλὰ τὰ μὲν πολίων ἔξεπράθομεν, τὰ δέδασται,
i. e. *quae vero ex urbibus diripiuitur, ea sunt divisa.*

Od. 4. 349 ἀλλὰ τὰ μέν σοι ἔειπε γέρων ..

τῶν οὐδέν τοι ἐγώ κρύψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or *Παράταξις*. Cp.

Od. I. 433 εἰνῆ δέ οὐ ποτ' ἔμικτο, χόλον δέ ἀλέεινε γυναικός.

Here we might expect χόλον γάρ ορ χ. ἀλεείνων.

Od. 2. 10 βῆ δέ ἵμεν εἰς ἀγορήν, παλάμη δέ ἔχε χάλκεον ἔγχος
= παλάμη ἔχων.

Ib. 18 Ἀντίφος αἰχμήτης· τὸν δέ ἄγριος ἔκταυε Κύκλωψ
= δν ἄγρ. ἔκ Κ.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

II. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδις χέει, ἀλλα δέ θ' ὑλὴ¹
τηλεθώσα φύει, ἕπος δ' ἐπιγίγνεται ὥρη.
=ἐπιγίγνομένης ὥρης οἱ ὅπταν ἐπιγένηται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὃς δ' Ὁδυσῆος ἀμύμονος ἦεν ἔταιρος,
καὶ οἱ ίῶν . . . ἐπέτρεπεν.

„ 9. 19 είμ' Ὁδυσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν
ἀνθρώποισι μέλω . . καὶ μεν κλέος οὐρανύν ἔκει.

Il. I. 79 ος μέγα πάντων

'Αργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This ‘appended explanation’ is thus described by Schol. on Il. 22. 468
ἐστι δὲ συνηθὲς Ὁμήρῳ τὸ διφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυσὶ περι-
κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding.

Od. 2. 420 οὐροῦ . . Ζέφυροι.

¹ 6. 122 κουράων ἀντὴ : . γυμφάω.

or when the constituent parts of a whole are expressed.

Od. 7. 114 δένδρεα . . σύγχναι . . ροιαί . . μηλέαι.

„ IO. 5 παιδες . . οἱ θυγατέρες . . οἱ γυναῖκες.

„ 12.330 ἄγρην . . . *l̄χθūs* . . . ὅρνιθας.

By a similar epexegetis we may explain the idiomatic use of *ἄλλος*.

Od. I. 132 ἄλλων . . sc. μηστήρων,

„ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,

„10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegesis of pronouns,

Od. I. 194 μιν . . . σὸν πατέρα,

„ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegesis may be corrective, where, in Attic Greek, we should find $\mu\acute{e}r$ or $\bar{o}\bar{v}$ used,

Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain *μοι* as an ethical dative. Occasionally, the exegetic reference is grammatically irregular, as

Od. I. 50 νήσῳ . . νῆσος δενδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . . κείρασθαι κόμην.

* See note on Od. I, I.

HOMERIC SYNTAX.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἴμειρετε τούτων

Κίρκης ἐσ μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegesis,

Il. 1. 473 ἵλασκοντο . . ἀείδοντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἐσταότ' ἐν λίμνῃ.

An adverb may be explained by an epexegesis,

Od. 4. 348 παρὲξ . . . παρακλιδόν,

„ 8. 279 καθύπερθε . . μελαθρόφιν,

„ 4. 312 δεῦρο . . . ἐσ Λακεδαιμονα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; II. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ρεῖνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄστ.

Cp. Od. 1. 241; II. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . δε μάλα πολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epexegesis, the μέρη being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρόμος ἔλλαβε γυῖα, κ. τ. λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Subjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἵωμαι, 7. 87 εἴπησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Subjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperatival use of the Subjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Subjunctive mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω,

Od. 3. 18 ἀλλ' ἄγε νῦν ιθὺς κίε . . εῖδομεν (Subj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὡς, ὅφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Subjunctive, it generally expresses a more distant contingency, while the Subjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἥρωα κόδμην δπάσαιμι φέρεσθαι,

Od. 3. 231 δεῖα θέσις γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σάωσαι,
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάσσων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν.

Od. 1. 265 τοῖος ἐὼν μνηστῆροιν ὁμιλήσειεν 'Οδυσσεύς·
πάντες κ' ὡκύμοροί τε γενοίατο πικρόγαμοί τε

THE USE OF *ἂν* AND *κεν*.

While the Attic poets employ only *ἂν* as the conditional particle, with indic., optat., infin., and particip., and with subjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both *ἂν* and *κεν*(*v*) with much fewer restrictions. The use of *ἂν* is more common in negative sentences than in affirmative in the proportion of 2:1. *Κεν*(*v*) is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσεαι ἢ κεν ἔάσεις,

, 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while *ἂν* is never so used. Similarly we find the double *κεν*(*v*) in Homer, as Od. 4. 733, and *ἂν* *κε* together, as Od. 5. 361; 6. 259; 9. 334, but never the double *ἂν*.

In Homeric Greek both *ἢν* and *κεν*(*v*) may be used with an independent subjunctive; *ἢν* is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἢν τοι χραίσμῃ κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505: *κεν*(*v*) with the subjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: *κεν*(*v*) is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297: but *ἢν* with the indicative future is only found three times Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the *ἢν* belongs to the relative.

NOTES.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 3 foll.

line 1. ἔννεπε, 'tell of.' Buttmann (Lexil. 123 foll.) takes ἔνέπω as a lengthened form of ἘΠΩ, through a step ἔμπω. It seems rather to be compounded of ἐν and ἔπω, i.e. *Féπω*, and the second ν represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause δε .. πλάγχθη. So inf. v. 300 πατροφονῆα, δε οἱ πατέρα κλυτὸν ἔκτα. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. ἐπεξήγησις. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. **πλάγχθη** = ἐπλάγχθη. The syllabic and temporal augments are dropped or retained at will in Homer; as πλάγχθη .. ἐπερσεν. Cp. § 16. 1.

1. 3. **νόδον** = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. δε γε, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 14, a.

1. 5. ήν from δε, ή, δν = *suis*. ἀρνύμ., 'trying to win.'

1. 6. οὐδέ δε, 'not even thus' = notwithstanding all his efforts; explained by ιέμενός περ. For the βρ in ἐβρύνσατο, see § 16. 1.

1. 7. αὐτῶν σφέτερ. = *suis ipsorum*.

1. 8. Join κατ-ήσθιον. This separation of the preposition from a compound verb is called *Tmesis* (*τμῆσις*, τέμνω = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' **τῶν** (= the whole story of the wanderings) is the genit. after εἰπὲ, as εἰπὲ πατρὸς, Od. 11. 174. ἀμόθεν γε [ἀμὸς Doric for τις, cp. οὐδ-αμοῦ and ἀμωσγέπως] adds a qualification: the poet only asks to know some portion of the story. Cp. ἔνθεν ἐλῶν, Od. 8. 500, 'taking it up at that point.' καὶ ήμῖν = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The ἔνθα of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. αἰτὺν, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 ἀπότομον ὥρουσεν εἰς ἀνάγκαν. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

1. 13. κεχρημένον. The perf. pass. of *χράομαι* has in Epic the sense of 'yearning after.' Cp. εὐής κεχρημένος, Il. 19. 262.

1. 16. ἐνιαυτὸς is a year regarded as a series of seasons; ἔτος, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομένων*, in which the Gods destined for him,' etc.

1. 18. οὐδ' ἔνθα, 'not even then (apod. to δὲ δὴ) was he escaped from his trials and [safe] among his friends.' i. e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

1. 21. πάρος, used, like *πρὶν*, with infin.

1. 24. δυσομένου Ὑπερίονος, here a local genit., as 'Αργεος, 'at Argos,' Od. 3. 251. For δεδαίαται, cp. § 17. 4; δυσομένου, § 20. 3. For ἀντιόνων, cp. §§ 18. 2; 19. 1.

1. 28. τοῖσι, 'for them.'

1. 29. ἀμύμονος, i. e. in point of birth or beauty, not of virtue.

1. 32. αἰτιώνται, § 18. 2; ἡμέων, § 15. 1.

1. 33. οἱ δὲ, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; σφῆσι, § 15. 2.

1. 36. νοστήσαντα, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

1. 38. ἄργειφόντην. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' ἀργὸς-φαίνω (the change from φάντης to φόντης being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

1. 39. μνάσθαι for μνᾶσθαι, § 18. 2.

1. 40. τίσις Ἀτρείδαο = 'vengeance for Agamemnon.'

1. 41. ἴμείρεται for ἴμείρηται, conjunct., § 3. 4.

1. 44. γλαυκῶπις, 'with flashing eyes.' Cp. of Athene Il. 1. 200 δεινὰ δέ οἱ ὅστε φάνθεν. Cp. γλήνη, γλαῦξ, λάω ('I see'). Others render 'grey-glittering'; cp. γλαυκὸς as epithet of the olive.

1. 46. καὶ λέην, 'Aye verily! *that* man lies low in befitting destruction; so perish too any one else!'

1. 50. δοῦ τε. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in οἵστις *τε* = 'the sort of person to do so and so;' and also in ὥστε.

1. 51. *νῆσος*, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡετίωνος .. Ἡετίων ὃς ἔναιεν, κ. τ. λ.; ἐν here is adverbial = 'therein.'

1. 52. ὀλοσόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A *wizard* is only 'one who knows.' (Germ. *wissen*.)

1. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔέργει, Il. 13. 706. The name 'Atlas (*τλάω*) signifies the 'upholder.'

1. 55. ὁδυρόμενον, to be taken predicatively with *κατερύκει*.

1. 58. καὶ καπνὸν, 'if it were but the smoke,' Θανέειν, § 17. 5.

1. 59. οὐδέ νυ σοὶ περ, 'and *thine* heart even reck not of it.' οὐ νύ τ[οι], § 6.

1. 62. ὠδύστα, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

1. 63. νεφεληγερέτα, § 9. 3.

1. 64. σε.. ἔρκος. In Epic diction a personal accusative is often joined with an epexegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα; Eur. Hec. 812.

ἔρκος ὁδόντων = 'the fence formed by the teeth,' like πύργου ρῦμα, 'a defence in the shape of a tower.'

1. 66. ὃς περὶ μὲν, i. e. ὃς περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit' (so περίσσοι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

1. 70. Πολύφημον, assimilated in case to ὅν. For ὅν cp. § 15. 5.

1. 71. Κυκλώπεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μέγ' ἔξοχα, Od. 15. 227.

1. 75. οὐ τὶ κατακτέινει, parenthetical; as we should say, 'without indeed slaying him.'

1. 76. ἡμεῖς οἵδε, 'we here,' in opposition to the absent Poseidon. ἐλθοσι, § 17. 1.

1. 78. Join ἐριδανέμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

1. 82. τοῦτο, sc. νοστῆσαι 'Od.'

1. 83. δῆδε δόμονδε, 'to his home,' § 12. 2. (c.)

1. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttmann refers the word to διάκω = διάκω, and renders 'the runner.'

1. 85. ὄτρύνομεν, i. e. ὄτρύναμεν, § 3. 4, I aor. subjunct.

1. 89. θείω, cp. §§ 3. 2 and 23. 1.

1. 90. καλέσαντα, attracted into construction of accusat. with infin. κομόωντας, from κομάω, § 18. 2.

1. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

1. 92. ἀδινὰ, descriptive epithet, 'close-thronging.' εἰλίποδας expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root *ειλ-* or *ἐλ-*. ἔλικας has its meaning decided by *κεράεσσιν ἐλικτὰς*, Hymn. Herm. 192.

1. 95. ἔχησι, cp. Il. 17. 143 ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει.

1. 97. ὑγρὴ, a femin. adjecit. used substantively, as ζεψυρίη, Od. 7. 119; Ἰση, Od. 9. 42.

1. 100. δάμνησι, from form δάμνημι.

1. 101. τοῖσιν τε κοτέσσεται, i. e. κοτέσσηται, §§ 3. 4 and 8. 2 = *quibus*-*cunque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

1. 110. οἱ μὲν takes up κήρυκες, and οἱ δ' αὖτε refers to θεράποντες.

1. 112. πρότιθεν = προ[ε]τίθεσαν, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. δατεῦντο, § 4. 1.

1. 114. τετίημαι - μένος and τετιηώς (Il. 9. 30) are the only forms in use of a root TIE.

1. 116. μνηστήρων τῶν μέν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to τιμῆν δ' αὐτός. σκέδασιν θέῃ = σκεδάσειε.

1. 120. ἐφεστάμεν, § 23. 1.

1. 122. Join ἔπεια μιν προσηγύδα as αἴψα δ' ἄρ' Εὔμαιον ἔπεια πτερόεντα προσηγύδα, Od. 17. 543, the verb being used with a double accusative.

1. 124. πασσάμενος (*πατέομαι*), § 19, 1. With ὅπτεος σε χρή, cp. Od. 4. 463 = *cuius rei tibi opus sit*.

1. 125. ἦ δ' ἐσπέτο II. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 14.

1. 130. εἴσα, aor.; εἴσον, imperat. A defective verb from a present "ΕΩ. Join ὑπο-πετάσσας, § 19. 1. That λίτρα is accus. sing. from a masc. nom. λίτη seems settled by the dat. λίτῃ, Il. 18. 352; others take it as accus. plur. from an old nom. λίτη = λισσός, λείος, 'smooth,' i. e. not embroidered. In any case the epithets καλὸν δαιδ. will be referred back to θρόνον (cp. Od. 10. 314, 366), the words ὑπὸ .. πετάσσας being parenthetical. 'And below (ὑπὸ, adverbial) was a stool for the feet.' The κλισμός is a low easy chair with a back: the θρόνος had none.

1. 132. πάρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking μνηστ. as the epexegesis of ἄλλων, 'apart from the others,' sc. the suitors. So Soph. Aj. 516 ἄλλη μοῖρα = 'something else,' i. e. fate. Phil. 38 ἄλλα βάκη = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plausta jumentaque alia*. See p. 16.

1. 134. ἀδήσειε, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur, sa-tis*. ὑπερφίαλος, from ὑπερ-
φυῆς = 'over-grown,' i. e. over-weaning; for *φυ* changing to *φι*, cp.
φύτον with *φῖτυ*.

1. 136. Join προχόω φέρουσα. ἐπέχενε, sc. over their hands, above
the basin. νίψασθαι, 'to wash withal.'

1. 138. παρὰ ἔτανυσσε, 'drew to their side.'

1. 140. ἐπιθεῖσα, 'having laid on [the board] many cates, lavishing
from her stores.'

1. 141. κρειῶν, § 3. 2.

1. 143. Join αὐτοῖσιν οἰνοχοείων.

1. 147. παρενήνεον, imperf. from unused form *νηνέω*, reduplicated from
νέω = 'to heap.'

1. 148. ἐπι-στέφ-εσθαι, Lat. *stip-are* = 'to fill brim-full of drink.' Cp.
Od. 2. 431. Virgil's *vina coronant* means to wreath the bowl with
flowers. (Aen. 1. 724; 3. 525.)

1. 150. ἐξ .. ἔντο, from ἐξεσθαι, to dismiss from one's self.

1. 152. ἀναθήματα = 'appendages,' i. e. accompaniments. The notion
of 'ornaments' is later.

1. 155. ἀνεβάλλετο, 'struck up' the prelude.

1. 160. βεῖα, 'lightly.' νήποιον = 'without payment.'

1. 163. ἰδούτο, ἀρησαύτο, § 17. 4.

1. 164. With the double comparative, of two qualities contrasted in
the same object, (the latter comparative being assimilated to the former),
cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφάτερα. Lat. *libentius quam verius*,
Cic. pro Mil. 29.

1. 167. εἴ πέρ τις, 'even supposing any one should declare.' φῆσι,
the conjunct. of an imaginary case.

1. 170. τις πόθεν; two questions fused into one. At διπποῖς appears
an indirect question after κατάλεξον, the direct is resumed at πᾶς.

1. 172. εὔχετόντο, εὔχετάομαι, § 18. 2.

1. 173. πεξόν. Notice the *naïveté* of this remark in the mouth of an
islander.

1. 175. This is not the affirmative particle *ἢ*. The rule of the
early grammarians was to write in a double question (where Attic would
have used πότερον .. *ἢ*) *ἢ* or *ἢε* in the first clause, and, in the second, *ἢ*
or *ἢε*. (See La Roche, Hom. Textkrit., s. v.)

πατρώιος, 'ancestral.'

1. 176. ἵσαν, § 23. 3. So ἵη χόρον, Od. 18. 194.

1. 177. ἄλλοι, i. e. strangers.

1. 182. ὡδε = 'as you see,' 'thus;' never in Homer = *bere*.

1. 183. πλέων, one syllable, § 4. 3.

1. 184. Τερέση, in Cyprus, the great storehouse for copper (*cuprum-aes Cyprium*).

1. 185. ἥδε = 'yonder;' he points as he speaks.

NOTES.

1. 185. ἐπ' ἀγροῦ refers to the ‘cultivated land,’ as opposed to the city. πόλησ, § 11. 5.

1. 190. ἔρχεσθ[αι], § 6.

1. 192. παρτιθεῖ=παρατίθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. ‘crawling along the slope ($\gamma\sigmaν\delta$ from $\gamma\sigmaνν$) of his vineyard-plot.’

1. 193. ἀλωὴ, properly ‘a threshing-floor,’ stands for any plot of smoothed land. In Il. 9. 579 οἰνόπεδον stands as substantive.

1. 195. βλάπτουσι κελ., ‘bar him from his homeward voyage.’ Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.

1. 199. ἐρυκανώστι, from ἐρυκανάω, § 18. 2.

1. 201. τελέεσθαι, fut., § 19. 1.

1. 204. ἔχησι, sc. αὐτὸν, δέσματα is the subject of the verb.

1. 207. τόσος=τήλικος, ‘grown so big.’

1. 209. θάμα τοῖον, like our familiar ‘ever so often.’ This addition of $\tauοίον$ gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i. e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and 11. 135.

1. 210. ἀναβήμεναι ἐs, ‘embarked for;’ ἐβαv=ἐβησαv.

1. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. ‘having the breath of life’ (Od. 10. 495), and thence=‘intelligent.’ Cp. the Lat. *anima* and *animus*.

1. 216. γόνον=γονῆν, ‘parentage.’

1. 217. τεύ=τινος, § 15. 3.

1. 218. ἔτετμε, i. e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.

1. 220. τοῦ μέ φασι ἐκγενέσθαι=nunc vero, qui infelicissimus est bominum, ejus me filium dicunt esse.

1. 222. νόνυμνον ὄπιστω, ‘inglorious for the time to come.’ We speak of ‘looking forward’ to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of ‘the past.’ Plat. Phaedr. 277 D.

1. 223. τοῖον ἔγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes.*

1. 225. ἐπ[έ]λετο, (πέλομαι,) the aorist, where our idiom uses the present, meaning ‘has come to be.’ τίπτε [i. e. (κατὰ) τὶ ποτε;] δέ σε χρεώ; literally, *quanam de re opus te babet?* With χρεῶ supply γίγνεται as Od. 4. 634, or ἵκει, as Od. 2. 28. The sense is, ‘What do you want with this sort of thing?’

1. 226. εἰλαπίν | η̄ ḥε γά | μοs, § 4. 4. τάδε, ‘this that I see.’

1. 227. ὡs τέ μοi, ‘since with insolent behaviour these men seem to me to be arrogantly feasting.’ Cp. Od. 3. 246. Others render, ‘How insolently!’

1. 229. ὅs τιs, ‘who might chance to come among them with his senses about him.’

I. 232. μέλλεν, 'was like to be,' or, as we say, 'to have been.' Cp. μέλλετ' ἀκούμεν, Od. 4. 94, 181. The Schol. interprets it by ἀφειλεν, debuit.

I. 234. ἐβόλοντο, for ἐβούλ., from βόλομαι, thematic present with short stem. μητιώωντες, § 18. 2.

I. 235. περὶ πάντων, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

I. 238. ἐν χερσὶ, 'in the arms.'

I. 239. τῷ, 'in that case,' taking up δάμη.

I. 241. ἄρπυιατ, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by ἀνέλοντο θύελλαι. The Harpies of Virg. Aen. 3. 210 are a later creation.

I. 242. οἴχετ[αι], § 8.

I. 246. Ithaca, Samè [Cephallenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (*ibid.* 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

I. 249. τελευτὴν ποιήσαι, sc. by choosing a husband.

I. 251. τάχα, in Homer always = 'quickly'; never = 'perhaps.' Join καὶ ἐμ' αὐτόν.

I. 253. πολλὸν, § 13. 5.

I. 254. δὲ καὶ χεῖρας ἐφείη, *qui manus inferat.*

I. 255. εἰ γάρ. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which πάντες κε gives the apodosis (v. 266). The use of the Latin *si* is similar.

I. 259. Ἐφύρης. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyræ.

I. 261. δόφρα οἱ εἴη, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

I. 264. φιλέεσκε, § 17. 6.

I. 267. ἐν γούνασι. This phrase seems to be interpreted by the expressions γονάζομαι, τὰ σὰ γούναθ' ἵκανω, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

I. 268. ἀποτίσεται. Indic. fut. with κε, as in Il. 1. 175 οἵ κέ με τιμήσουσι.

I. 270. διππῶς, (§ 8. 2), trans. 'how thou wilt expel.'

I. 271. εἰ δ' ἄγε. Generally interpreted as an ellipse for εἰ δὲ [βούλει] ἄγε. But εἰ may be an exclamation, like Latin *eia*.

I. 273. πέφραδε, (φράξω), imperat., § 16. 2.

I. 275. μητέρα . . . ἀψ ἵτω, an anacoluthon. The sentence would rightly have run, μητέρα δὲ [ἄνωχθι] ἀψ ἵέναι.

I. 277. οἱ δὲ, i. e. the father and other members of the family. ἐπὶ

παιδὸς = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

1. 280. ἄρσας, ἄρω, § 10. 2.

1. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ήμεῖς δὲ κλέος οἰον ἀκούομεν, οὐδέ τι ἴδμεν.

1. 286. ὃς γάρ, (demonstr.), 'for *he* came back last.'

1. 288. τρυχόμενός περ, sc. by the suitors of his mother.

1. 291. χεῦαι, (χέω, § 19. 3), κτερεῖξαι, δοῦναι, φράξεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

1. 297. νηπιάς. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιάς, as αἰτιάσθαι to αἰτιάσθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

1. 298. η̄ οὐκ, § 4. 3.

1. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονῆα, ὁ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 16.

1. 302. ἔσσ[ο], § 23. 4.

1. 310. τεταρπόμενος, (τέρπω), § 16. 2.

1. 313. οὖα, sc. κειμήλια. διδοῦσι, § 23. 1.

1. 315. λιλαιόμενόν περ, 'very eager.' περ here intensive and not concessive.

1. 317. δόμεναι, see on sup. v. 291.

1. 318. καὶ μάλα καλὸν ἔλων, i. e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i. e. when you visit me, I will give you as good an one.

1. 320. ἀνοπᾶ. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7, 216); (2) 'the *anopaea*,' a sort of sea-eagle; (3) 'up the smoke-vent;' δπή, (query if ἀν' ὀπᾶ?), and (4) 'unseen,' (ἀ + ὅπ-ωπα). The choice seems to lie between (1) and (2).

1. 326. εἴατ [ο], § 24. 7.

1. 328. ὑπερωιόθεν (ὑπεράιον) § 12. 2 (b).

1. 330. κατεβήσετο, § 20. 3.

1. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

1. 338. κλείουσι, § 3. 2.

1. 343. μεμνημένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on κεφαλὴν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἐλλὰς καὶ μέσον Ἀργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἀργος (sc. Ἀχαικὸν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νῦ τ[οι], § 6, ‘are not the cause,’ sc. of your sorrow.

l. 349. ἀλφηστής, generally interpreted ‘enterprising,’ ‘gain-getting,’ from ἀλφάνω, is also explained as ‘corn-eating,’ from ἀλφι-ἔδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστῳ, is in apposition with ἀνδράσιν.

l. 356. οἰκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

l. 359. τοῦ resumes the ἔμοι, ‘to this person (sc. to me) belongs.’ The lines 356–359 were rejected by the Alexandrian critics as an interpolation from Hector’s interview with his wife, Il. 6. 990.

l. 365. σκιέντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακλιθῆναι [αὐτῇ ἐν] λεχέεσσι.

l. 370. τόδε καλὸν, ‘this is a fine thing,’ viz. ἀκουέμεν ἀοιδοῦ. Cp. sup. v. 82, inf. v. 376.

l. 374. ἔξιέναι, infin. explaining and in apposition with μῦθον.

l. 375. ὑμὰ, § 15. 2. ἀμειβόμενοι κ. οἴκ., ‘changing about from house to house,’ i.e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποινον, v. 380 νήποινοι, ‘without recompence;’ in first case = without paying; in second = unavenged.

l. 378. ἐπιβώσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίντιτα ἕργα, ‘acts of requital.’

l. 381. ἐμφύντες χείλεσι ὄδαξ, ‘fastening on (lit. ‘growing on’) their lips with set teeth.’ Ο-δαξ, δάκ-ν-ω = Lat. *mordicus*.

l. 382. δ, ‘in that;’ *propter id quod* = δτι.

ll. 385–389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρώιον, ‘thine ancestral right.’

l. 391. τοῦτο κάκιστον. Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλευέμεν is not expressed, but it is implied by the *oi* that follows. δῶ = δῶμα.

l. 394. βασιλῆες, ‘chieftains.’

l. 396. κεν ἔχησι, ‘may have this’ = Attic opt. with ἀν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βίηφι, § 12. 1.

l. 404. ἀπορράστει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρεῖσθαι.

ναιετοώσης (not ναιεταώσης, § 18. 2), ‘existing,’ properly = ‘dwelling,’ as if the lands stood for their inhabitants. So Soph. Aj. 595

‘Ω κλεινὰ Σαλαμῖς σὺ μέν που
ναίεις ἀλίπλακτος εὐδαίμων.

NOTES.

1. 406. ὁππόθεν, indirect question after ἐρέσθαι, ποίης and ποῦ direct.
1. 409. Trans. ‘Or comes he thus, desiring his own business [done]?’ τόδ’ ικάνει; lit. ‘comes he this coming?’ = τήνδ’ ἄφιξιν ἀφικνεῖται; cp. Od. 5. 215.
1. 411. γνώμεναι, ‘for us to know him;’ and he need not have been so shy, οὐ γάρ τι κακῷ, κ.τ.λ.
1. 414. εἴ ποθεν ἔλθοι, sc. ἀγγελίη: others make πατήρ ἐμὸς the nom.
1. 417. The nom. to the sentence is οὗτος, ‘this man.’
1. 420. ἀθανάτην, § 13. 2.
- II. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.
1. 424. κακκείοντες, §§ 7 and 23. 6.
1. 425. αὐλῆς, local gen., as Ἀργεος, Od. 3. 251. Others make it depend on δῃ, like ἀλλοθι γαῖης, Od. 2. 131.
1. 428. κέδνα ἴδυια (i.e. Φιδυῖα, § 2), ‘with trusty heart.’ This use of οἶδα is common, to denote character; e. g. ἀθεμίστια, ὀλοφάνια, αἴσιμα, εἰδῶς. The fem. of particip. εἰδὼς has the shortened vowel, as τεθηλῶς, τεθαλιῖα.
1. 433. χόλον δὲ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 15.
1. 436. ᾠξεν, (οἴγω), Attic form φέξα.
1. 439. ἀσκήσασα, ‘smoothed.’ τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. ‘She pulled the door to with the silver hook, and drew home the bolt by its strap.’ The κλῆις here is a bar on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κλῆις). See Od. 21. 47 foll.

BOOK II.

1. 2. εὔνηφιν, § 12. 1.
1. 3. ἑσσάμενος, § 19. 1 (ἐννυμι). Join περι[έ]θετ[ο].
1. 5. ἀντην, literally, ‘if looked at face to face’ = ‘in presence.’
1. 7. ἀγορὴ, see on Od. 3. 127.
1. 9. ἡγερθεν, § 22. 1; ὁμηγερ. ἐγένοντ. expresses the completed result of ἡγερθεν.
1. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργὸς, in its original meaning = ‘white and glistering,’ gets the sense of swift through the notion of quick glancing movement. Cp. αἰόλος and Lat. *micare, coruscare*.

I. 13. θηεύντο, § 4. 1; from an Epic form θηέομαι for θεάομαι.

I. 14. γέροντες, the head men of the noblest families, generally the immediate advisers of the king. The notion of age is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.

I. 17. καὶ γὰρ seems to be the explanation of δις δὴ γήραῖ κυφὸς ἔην, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.

I. 20. πύματον δὲ, 'and dressed him last for supper.' 'Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops,' Bothe. Cyclops had threatened Οὖτιν ἔγω πύματον ἔδομαι, but Οὖτις had anticipated that by blinding him, Od. 9. 344, 360.

I. 21. οἱ = 'for him.'

I. 22. ἔργα, *opera rustica*, which usage appears in the title of Hesiod's poem, 'Ἐργα καὶ Ἡμέραι.'

I. 23. οὐδὲ ὁσ, 'notwithstanding,' i.e. though he had three sons left.

I. 24. τοῦ δακρυχέων, 'shedding tears for him.' So ὀδύρεσθαι with genit., Od. 4. 104.

I. 26. θόωκος (Epic for θῶκος), is here equivalent to the βουλὴ of the elders, Od. 3. 127.

I. 28. ὁδε. See on Od. 1. 152. χρειῶ ἵκει, cp. Od. 1. 342.

I. 29. Join τίνα νεῶν ἀνδρῶν, κ.τ.λ. ή οἱ = ή ἐκείνων οἱ.

I. 30. στρατοῦ seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.

I. 31. ήν χ' ήμιν. χ', i.e. κε, 'which he might tell us of, when he had been the first to hear of it.'

I. 33. ὀνήμενος, 'favoured by heaven,' an aoristic participle, used adjectively (ὄνινημι), properly expresses the condition of one on whom the blessing (ὄνατο) has been fulfilled; as οὐλόμενος is one for whom the curse (ὅδοιο) has worked.

I. 35. The φήμη, or 'lucky omen,' consisted in the unconscious blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportunè vox emissā*, cp. Livy 5. 55.

I. 36. ἔτι δὴν, the ι lengthened before δF., § 2. So οὐ τι μάλα δὴν, Il. 1. 416. See Od. 5. 127.

I. 39. Join γέροντα προσέειπ. Trans. καθαπτόμενος 'accosting him.'

I. 43. εἴπω. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.

I. 45. δι, 'inasmuch as,' cp. Od. 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 46. δοιά, in apposition to κακὸν, ‘that is to say, two sorts of things.’ The simplest way is to read κακά, with Aristophanes.

ὑμῖν τοῖσδεστι, ‘you here.’ This and τοῖσδε are the usual Homeric forms of τοῖσδε. The Epic dative termination seems to have been appended to the already inflected case, i. e. τοῖσδε -στι.

1. 49. Join ἀπ-ολέσσας.

1. 50. μοι, *dativus ethicus*. ἐπέχραον, ‘beset.’

1. 53. Icarius was said to be then living in Samé (Cephallenia).

1. 54. δοίη δ’. The sentence in full would run, δοίη δὲ αὐτὴν τούτῳ φέκε ἔθελοι δοῦναι, καὶ ὅς οἱ [sc. Ἰκαρίων] κεχαρισμένος ἔλθοι. Cp. inf. v. 113.

1. 55. εἰς ἡμέτερον, sc. δῶμα. Most MSS. read εἰς ἡμετέρου, which may have been an inaccurate idiom formed on a false analogy from εἰς Ἀἴδος, εἰς Αἰγύπτοιο, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. τὰ δὲ πολλὰ κατ. ‘And these things are wasted largely.’ Cp. Od. 5. 323. ἐπ’ = ἐπεστι.

1. 59. ἔσκεν, § 23. 4.

1. 60. τοῖσι ἀμυνέμεν, ‘such men (as he was) to ward off mischief;’ cp. δοσσον ἔρυσθαι, Od. 5. 483. ἐπειτα, ‘thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.’

1. 63. Trans. ‘For deeds have been wrought no longer endurable (*ἀν[α]σχετὰ*), and no longer decent is the ruin of my house.’ Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. νεμεσοή. αἰδέσθ., imperatives. The words οἱ περιναιετάοντι form the epexegesis of περικτίοντα. So Il. 9. 123 ἵπποις ἀθλοφόροις, οἱ ἀέθλια ποσσὶν ἄροντο.

1. 67. Join μεταστρέψ. ἔργα, ‘bring back your deeds upon your own heads.’

1. 68. λίσσομαι with gen., as γοννάζομαι, Od. 11. 66. More common with the addition of πρός.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: ‘Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.’ i.e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

1. 80. Join ποτὶ-βάλε = προσέβαλε.
1. 81. ἀναπρήσας. *πρήθειν*, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.
1. 82. ἀκῆν, adverb, of the form of a femin. accus. Cp. ἀδην. Hesych. quotes ἀκῆν θῆγες· ησυχίαν θῆγες.
1. 86. Trans. 'and would fain attach blame to us also.'
1. 88. περὶ .. οἰδεν, 'knows beyond all others.'
1. 89. τάχα δ' εἴσι τέταρτον, 'the fourth is fast passing away;' cp. inf. v. 107. So ίέναι, of departure, inf. v. 367.
1. 93. δόλον ἀλλον, i.e. 'besides' the constant false promises.
1. 94. στήσασθαι ιστὸν is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the *çýgōn* or top piece of the frame of the loom. The weaver when at work threw the shuttle (*κερκίς*, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called ἐποίχεσθαι, Od. 5. 62.
1. 96. ἔμοι, the possessive pronoun, as in Od. 3. 325, 475.
1. 97. Join ἐπειγόμενοι τὸν ἐ. γ., 'though hurrying on.'
1. 99. εἰς ὅτε κεν, as we say, 'against the time when.'
1. 100. τανηλεγής, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from ταν-αὸς.. λέγω, root ΛΕΧ, 'to lie.'
1. 102. κῆται, § 23. 6.
1. 104. ἐνθα καὶ, 'so then she would weave.' καὶ =she *really* did, as she said she would.
1. 105. ἀλλύεσκε, §§ 7 and 17. 6. παραθεῖτο, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.
1. 108. καὶ τότε δῆ. A common formula for the introduction of the apodosis.
1. 110. τὸ μὲν, sc. φᾶρος.
1. 113. i. e. γαμέεσθαι τούτῳ φτινι πατὴρ γαμέεσθαι κελεύει καὶ ὃ ἀνδάνει αὐτῇ. See on sup. v. 54.
1. 115. The apodosis to εἰ δ' ἔτι is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.
1. 117. ἐπίστασθαι .. κέρδεα .. φρένας stand as three accusatives, descriptive of the gifts ἡ οἱ δῶκεν Ἀθήνη.
1. 118. τιν' ἀκούομεν, sc. ἐπίστασθαι or νοῆσαι. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect εὐπλοκαμίδων 'A., but these words are attracted into

the case of the relative. For Tyro and Alcmene, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

1. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπέΐς*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, ‘hair like the [hair of the] Graces,’ Il. 17. 51.

1. 125. *τιθεῖστι*, § 23. 1.

1. 126. *ποιεῖται*, § 6.

1. 128. *Ἀχαιῶν*, genit. after *φ*; cp. Od. 5. 448.

1. 131. *πατέρ δ' ἔμος*, ‘and my father is in some other part of the world, whether he be alive or dead.’ For the *ἡ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

1. 132. *ἀποτίνειν*, sc. ‘the amount of dowry which Penelope originally brought with her to the family of Odysseus.

1. 134. *ἐκ γαρ τοῦ*, ‘for from him, her father.’

1. 135. *ἀρήσεται*, § 6.

1. 137. *μῦθον*, sc. ‘the order to depart.’

ll. 139-145 = Od. 1. 374-380.

1. 148. *ἔως μέν* *ὅδα*, ‘for a while,’ generally expressed by *τέως*. *ἔως* one syllable, § 4. 3.

1. 151. *πολλά*. Several good MSS. read *πυκνά*, ‘with rapid beats.’

1. 152. *ἔσ δ' ἰδέτην*, ‘And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,’ etc., *ἀμφὶ* being retracted to the first clause. This usage is very rare in Homer. It is better therefore to take *ἀμφὶ* as an adverb, ‘all around,’ and the accusatives as directly governed by *δρυψ*.

1. 154. *δεξιῶ*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

1. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

1. 158. *δμηλικίην* = *δμήλικας*, ‘his peers.’ *ἐκέκαστο* from *καίνυμαι* For the infin. *γνῶναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

1. 162. *ἔρω*, a present tense, found only in Odyssey = *dico*.

1. 166. *πολέσιν*, § 13. 5. ‘He will prove a curse to many besides of us who dwell,’ etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

1. 167. *εὐδείελος*, see Od. 9. 21.

1. 168. *καταπαύσομεν*, conjunct., § 3. 4, ‘to check,’ sc. *the suitors*, taken up in the following *αὐτοί*.

1. 171. *τελευτηθῆναι*, cp. inf. v. 280, ‘will be accomplished.’ The sense of futurity being transferred from the *φημὶ* = ‘I foretell,’ to the infinitive. Cp. *ἔειπε φθίσθαι*, sc. *peritum esse*, Il. 13. 666, *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, ‘believe that it *will fall*,’ Soph. Aj. 1082.

1. 172. *Ἴλιον εἰσαντα = ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

1. 178. Cp. Virg. Aen. 9. 399.

1. 180. Join ἔγώ πολλὸν ἀμείνων σέο μαντεύεσθαι τάῦτα.
1. 181. ὑπό with accus. after φοιτῶσι, 'moving to and fro beneath.'
1. 182. ἐναῖστιμοι, 'significant.'
1. 185. ἀνιένης, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρέστερον, as if from ἀνιηρής not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of Il. 1. 562. εἴνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πᾶσιν, 'in presence of all.'
1. 195. ἐς πατρὸς, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 13.
- Il. 196, 197 = Od. 1. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding'; οὐ τίνα is subdivided into οὔτ' οὖν.. οὔτε.
1. 202. μυθέαι syncopated for μυθέεαι, § 17. 3.
1. 203. βεβρώσεται, § 16. 3. ίσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηγελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. τάῦτα = 'your departure from my house.'
- Il. 215-217 = Od. 1. 281-283.
- Il. 218-223 = Od. 287-292.
1. 222. χεύω .. κτερέτξω are both conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, 'Οδυσσεὺς ἐπέτρεψέν οἱ [Μέντορι] οἶκον, [ἄστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
- Il. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανὸς and ἥπιος. To ξεστω the optatives εἴη and βέζοι answer.
1. 235. μνηστῆρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θέμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφᾶς § 15. 2.
1. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεως, Attic form of ἄναος = ἄναυδος. Buttmann would write ἄνεω or ἄνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἥστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, ‘and it is terrible work to fight about a meal with men who moreover [καὶ] outnumber you.’ Even Odysseus would not stand before us, and shalt *tou* stand? This interpretation alone fits in with the context.

1. 250. ἐλθόντ[ι], § 8. ἐπίσποι (ἐφέπω). αὐτοῦ, ‘there.’
1. 255. Trans. ‘He will have to wait a long while and hear news of his father in Ithaca.’
1. 257. αἰψυηρήν, some render as = *alpīa*. Better as a descriptive epithet, ‘quick to disperse,’ at his bidding.
1. 261. With νίζεσθαι ἀλὸς, local genitive, cp. λούεσθαι ποταμοῖο, II. 6.
508. Others describe it as a *partitive* gen.
1. 262. ὁ χθιξός θ. ἦ., *tu qui venisti besternus deus*. We might expect κλῦθι μεν, θεὸς ὁ χθιξός ἥλ. But the θεὸς is drawn into the relative clause.
1. 263. ἡεροειδῆς, ‘hazy;’ ἀὴρ is never ‘clear’ air.
1. 269. προσηγύδα, governs both accusatives. φωνήσασα = ‘having lifted up her voice,’ intransitive.
1. 270. οὐδ' ὅπιθεν. Thou hast not been, ‘nor in time to come shalt thou be.’
1. 272. οἷος ἔκεινος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, ‘all that should be said or done.’ Cp. II. 15. 234 φράσομαι ἔργον τε ἔπος τε.
1. 274. οὐ and not μὴ, as the negative only qualifies *κείνον* and not the whole sentence; cp. Od. 12. 382.
1. 284. ὃς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ’ ἥματι = ‘in [one] day.’ Cp. II. 10. 48. So ἐφημέριος = ‘in the course of a day,’ Od. 4. 223.
1. 286. τοῖος .. ὃς τοι, ‘so good.. as that I,’ etc., the ὃς *τοι* explaining how the kindness will work; cp. Od. 11. 135, 549.
1. 289. ἄρσον, § 19. 2.
1. 293 = Od. 1. 395.
1. 295. ἐνιέναι, sc. νῆα, ‘to launch.’
1. 298. τετιημένος, cp. Od. 1. 114.
1. 300. ἀνιεμένος, ‘ripping up,’ lit. = ‘letting loose in an upward direction.’ The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιεμένη, II. 22. 80.
1. 301. Join κίε ιθὺς Τηλερ. Od. 1. 119.
1. 302. ἐνέφυ οἱ χειρὶ, ‘he fastened on his hand;’ i.e. grasped his hand. χειρὶ dative after ἐνέφυ and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἔξονομάζειν does not always mean, ‘called him by name,’ as, e.g., in Od. 5. 181, but it always implies a direct personal address.
1. 304. ἔργον τε ἔπος τε, in apposition to *κακόν*.

I. 305. ἔσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I prithee;' ethical dative.

I. 306. Ἀχαιοί, here = Ithacensians.

I. 311. ἀκέοντα, supply με or τινά.

I. 312. ή ούχ (§ 4. 3) ἄλις ως = nonne satis est quod?

I. 313. ήα, § 23. 4. Instead of a fresh sentence introduced by δὲ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.

I. 316. Join ἐπι-ιήλω = *quomodo vobis inmittam*.

I. 319. ἐμπόρος, 'a passenger, for I am not to be (*γίγνομαι*) possessed of ship or rowers.'

I. 321. ή ρα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ήμι, corresponding to Lat. *a-j-o*, i. e. *aio*.

I. 322. βεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνστῆρες*.

I. 324. εἴπεσκε, § 17. 6. τις = 'one and another.'

I. 327. ὅ γε, see on Od. 1. 4, and cp. the use of *ille*, Virg. Aen. 5.

457.

ἔπειτα νύ περ. 'Since you see he is so terribly set [upon killing us].'

I. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

I. 336. ήδε [τούτῳ] ὅς τις. Cp. sup. v. 29.

I. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

I. 338. Join νητὸς ἔκειτο.

I. 343. καὶ = καίπερ.

I. 345. δικλίδες, (*κλίνω*), doors 'folding double.' Such doors (Il. 12 455 foll.) had double cross-bars to secure them.

I. 346. ἔσχ' = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

I. 350. λαρώτατος, (*λάω*), 'nicest.' For this form of comparison in an adjective with long penult., see § 13. 6.

I. 351. κάμψορον, § 7. ὁιομένη, 'expecting.'

I. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

I. 363. φίλε τέκνον, *constructio ad sensum*.

I. 365. μοῦνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μούνωσε Κρονίων,
μοῦνον Λαέρτην Ἀρκείσιος νιὸν ἔτικτε
μοῦνον δ' αὐτ' Ὁδυσῆα πατήρ τέκεν, αὐτῷρ 'Οδυσσεὺς
μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

I. 367. αὐτίκ' ίόντι, 'directly you start.'

NOTES.

1. 369. μέν' αῦθ' = μένε αῦθι, 'remain here, abiding amongst thy possessions.'

1. 370. ἐπὶ is followed by the accusative here as if the sentence ran κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.

1. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with *πρὶν* changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join κατ-ιάπτῃ = 'damage.'

1. 377. ἀπώμυν, 'swore she would not;' so ἀπώμοτος, Soph. Antig. 388. Others render, 'swore unreservedly;' so ἀπ-ειπεῖν, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

1. 387. ὑπέδεκτό οἱ, 'promised it him.'

1. 391. ἐσχατίη, 'at the outer edge,' i.e. the mouth of the harbour.

1. 396. πλάζε, 'bewildered.'

1. 398. εἴατ[ο] = ἡντο, § 23. 7.

1. 403. εἴατ[αι] = ἡνται. See also § 6.

1. 404. διατρίβωμεν, 'delay,' as in Il. 19. 150.

1. 409. οἱ Τηλεμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. ἀλλαι δμωαὶ, 'nor the handmaids either.' Cp. Od. 1. 132.

1. 416. ἀνέβαντε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἥρχε, 'led the way.'

1. 420. ἵκμενος, properly ἵκόμενος from ἵκω, like Lat. secundus from sequor = 'favouring.' The favouring wind is in the same way called ἐσθλὸν ἔταιρον, Od. 11. 7. οὐρός is from ὄρυνμι = 'the speeder on.'

1. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελαδεινὸν, Il. 23. 208.

1. 423. ὅπλων ἄπτεσθαι, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσόδ[ο]μη signifies anything 'constructed in the middle,' e.g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. πρότονοι are two ropes from the masthead to the bows. The ships only carried one square sail, so ιστία includes all the sail-rigging as well.

1. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, 'bubbling up:' others take it of colour (φύω, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam.
Cp. Virg. Georg. 4. 357.

1. 430. **δησάμενοι σπλα**=‘having made fast the sheets,’ as the wind was blowing fair.

1. 431. **ἐπιστεφέας, κ.τ.λ.** See on Od. 1. 148.

1. 434. **ἡῶ**, ‘all through the morning;’ accus. of duration.

BOOK III.

1. 1. This introduces the third day of the events in the Odyssey. **λίμνην, (λείβω),** here of the sea, as in Il. 13. 21 **βένθεσι λίμνης.**

1. 2. **πολύχαλκον.** This seems to mean ‘of solid brass,’ like **σιδήρεος οὐρανὸς,** Od. 15. 329. Others render, ‘bright like polished brass.’ **φαεῖνοι,** ‘give light,’ as in Od. 7. 102; 12. 383.

1. 3=Od. 12. 386.

1. 4. **οἱ δὲ, i.e. Telemachus and Athena.** **Πύλον**—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. **ἡμαθόεντα,** Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

1. 5. **ἴξον, (ἴκω), § 20. 3. τοὶ=οἱ Πύλιοι.**

1. 7. **έννέα ἔδραι.** Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

1. 8. **προῦχοντο**, ‘held in front of them,’ ‘ready for sacrificing.’ Cp. **πρὸ δὲ δούρατ’ ἔχοντο,** Il. 17. 355. **ἐκάστοθι**=at each of the nine **ἔδραι.** This gives a sum of 81 victims and 4500 men.

1. 9. **μηρία**, see on inf. vv. 456 foll. **σπλάγχνα** includes heart, liver, lungs, etc.

1. 10. **οἱ δ' ἤδης,** ‘now the others straightway put into shore.’

ἴστης, seems to mean ‘fairly trimmed,’ of a ship that ‘steadies with upright keel.’ The Schol. prefers to take it of the equal rounding of the vessel’s hull, interpreting it by **ἰσόπλευρος.** Cp. **ἀσπὶς παντός’ ἔιση,** Il. 3. 347.

1. 11. **στεῦλαν ἀετράντες**, ‘they furled the sails by brailing them up.’ A sail is ‘brailed up’ when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. **ἐκ δ’ ἔβαν αὐτοὶ**, that is, after mooring by stones cast out at the ship’s bows (**ἔννατ**), they hauled the stern close into the shore by the **πρυμήσια**, and so landed; for they had no small boats.

1. 15. **ἐπέπλως**, a second aor. from **ἐπι-πλάνω**, another form of **πλέω.**

NOTES.

1. 18. εἴδομεν, for εἴδωμεν, (*οἶδα*), § 23. 8 = 'let us learn.'
1. 19. λίστεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
1. 22. πῶς τ' ἀρ προσπτ. ἀρ for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself *in speeches* ;' different from πειρᾶσθαι τίνος. Cp. ἔπεισιν πειρήσομαι [ἀντῶν], Il. 2. 73.
1. 27. οὐ .. οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is rightly taken as a form of the second aor. inf. act. τραφέειν with neuter signification; cp. Il. 2. 661, Τληπόλεμος δ' ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ εύπήκτῳ, 5. 555; 21. 279.
- Il. 29, 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (*ἔπειρον*) them with the spits.
1. 39. πάρ, § 7. φ from the possessive ὅς.
1. 41. δειδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαϊ δειδίσκετο, Od. 18. 121.
1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντᾶν, as inf. v. 97.
1. 45. εὔχεαι, for εὔξηαι, § 3. 4. η θέμις, 'which is right,' η being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. δημηλική, equivalent to the concrete δημῆλιξ. For a similar use see inf. 364; 6. 23; 22. 209.
1. 52. δίκαιος means a 'proper.' man, who, as we say, 'knows what he is about.' One who practises δίκη, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join ἀμοιβὴν ἑκατόμβης.
1. 60. Join πρήξαντα [ἐκεῖνο] οὐ ἔνεκα δεῦρ' ἱκόμεσθα.
1. 62. Trans. 'Thus she made her prayer accordingly' [*ἔπειτα* seems only to take up the circumstances of the scene, cp. ὡς δ μὲν ἐνθ' ἥρατο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, or, as Schliemann insists, 'with two handles.'
1. 64. ὡς δ' αὔτως = the later form ὡσαύτως δέ.
1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἵππότα, § 9. 3.
1. 69. ἔρεσθαι, second aor. infin. from Epic pres. εἴρομαι.
1. 71. πόθεν πλεῖτε, (*πλέω*), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10. 86.

ll. 71-74 = Od. 9. 252-255.

1. 72. $\hat{\eta}$ τι .. $\hat{\eta}$. These are two separate direct questions; see Od. I. 175 for the special rule for the accentuation of $\hat{\eta}$ in a disjunctive. πρῆξιν, 'business,' especially 'commerce'; cp. πρηκτῆρες, Od. 8. 162. ἀλάλησθε, perfect with pres. signif. from ἀλάομαι; cp. Od. 2. 370. This word suits μαψιδίως = 'recklessly,' but is used by *zeugma* with κατὰ πρῆξιν also.

1. 73. οἵα τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. I. 5. 2 δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τούτῳ δρᾶν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὅμοιως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὡς οὔτε ὅν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἴη εἰδέναι οὐκ ὁνειδιζόντων.

ἀλόδωνται, § 18. 2.

1. 74. παρ[α]θέμενοι, 'jeoparding their lives by bringing mischief,' etc.

1. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of *ἴva* that is unhomeric. It is probably interpolated from Od. I. 95.

1. 80. εἰμὲν, § 23. 4.

1. 81. ὑπονήσιον, 'at the foot of Mt. Neion'; cp. Od. I. 186. εἰλήλουθμεν for εἰληλούθαμεν = ἐληλύθαμεν.

1. 83. κλέος, see on Od. I. 282. Cp. also πενσόμενος μετὰ σὸν κλέος, Od. I. 3. 415.

1. 87. πευθόμεθα, so πεύθομαι, inf. v. 187, and ἀκούετε, inf. v. 193, where our idiom uses an historic tense.

1. 88. ἀπευθέα θῆκε, 'has kept it untold.'

1. 92 = Od. 4. 322.

1. 95. Join περὶ .. ὀξυρὸν, 'wretched exceedingly.'

1. 96. Join αἰδόμενος and ἐλεαίρων with με. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. ἀντᾶν, sup. v. 44.

1. 99. ἔπος .. ἔργον, see on Od. 2. 272. ὑποστὰς, 'having made his promise.'

1. 101. ἐνίσπες, imperat. of second aor. of ἐνέπω, like σχὲς, θὲς, is a contracted form of ἐνίσπ-εθι. The other form of the imperat., ἐνισπε, is found in the middle of a verse, as Od. 4. 642; ἐνισπε, Il. 24. 388, is the indic. mood.

1. 103. ἔπει here is followed by no actual apodosis. It would be possible to introduce one after μαρνάμεθα, v. 108, e. g. ἔγώ δὲ κέ τοι καταλέξω. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

1. 104. Join μένος ἀσχετοι, 'invincible in spirit.'

1. 106. ὅπῃ ἄρξειν 'A., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

1. 107. δσα μαρνάμεθα = δσα ἀνέτλημεν μαρνάμενοι.
1. 108. κατέκταθεν, (*κτείνω*), § 22. 1.
1. 110. θεόφιν, § 12. 1, ‘a counsellor equal in weight to Gods.’
1. 112. περὶ, sup. v. 95. θεῖεν, (*θέω*), § 3. 2. 112 = Od. 4. 202.
1. 113. ἐπὶ τοῖς, ‘upon,’ i. e. ‘besides these.’
1. 114. Trans. [‘It could not all be told] not even though thou shouldest abide here for five, aye! and for six years, and shouldest question me of all the ills that we noble A. endured, ere that, thou wouldest return home, wearied out.’
1. 118. ἀμφιέποντες = *occupati circa eos*.
1. 120. Trans. ‘Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.’
1. 124. It is simpler to render both ἔουκότες and ἔουκότα, ‘like.’ ‘Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].’ Others translate both words ‘seemly;’ or the first ‘like,’ and the second, ‘seemly.’
1. 126. εἴως, (§ 3. 2), here = *τέως*, ‘all that while.’
1. 127. ἀγορὴ, the general assembly of the people; βουλὴ, the cabinet council of the γέροντες. Cp. Od. 2. 26. See also Il. 2. 50-53
- κέλευσε
- κηρύσσειν ἀγορήνδε 'Αχαιοὺς ...
βουλὴν δὲ πρῶτον μεγαθύμων ἵζε γερόντων.
1. 129. [ἐ]φραζόμεθα, ‘we schemed how the best issue might be secured for the A.’ ἄριστα, neut. plur. used as an abstract noun. Cp. ἵστα Od. 2. 203, φυκτὸς, 8. 299.
1. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.
1. 132. καὶ τότε. Here begins the apodosis.
1. 133. πολέες, § 13. 5.
1. 137. They summoned an assembly, ‘thoughtlessly and not in order,’ by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words *οἱ δὲ* ‘Αχαιῶν are parenthetical, giving the reason why the assembly was *οὐ κατὰ κόσμον*.
1. 139. βεβαρήστε, a second perf. from *βαρέω* with intrans. signification.
1. 142. Join νόστου ἐπ’ εὔρ. v. θ.
1. 143. ἔήνδανε (ἀνδάνω), with double augm. βούλετο, ‘he preferred.’ Cp. inf. v. 232.
1. 146. οὐδὲ τδ, ‘nor did he know this, viz. that she was not minded to comply;’ sc. ‘Αθηναίη.
1. 151. ἀέσαμεν (ἀημι), ‘we rested:’ properly of ‘breathing’ in sleep. Cp. πνέοντα ὥπνῳ, Aesch. Cho. 619.
1. 152. πῆμα κακοῖο, ‘the curse of misfortune.’ Join ἐπ-ήρτυε.
1. 154. βαθύζων describes the wearing of the ζώνη not high under the

breast, but low down over the hips : as we make the distinction between 'short and long waist.'

1. 155. ήμίσεες δὲ, the antithesis to *οἱ μὲν* (v. 153), who appear again as ήμίσεες in v. 157.

1. 157. ἐλαύνομεν, sc. νέας, to which the following *αι δὲ* refers.

1. 158. μεγακήτεα, 'gulpy,' connected with *κητώεις*, *καιάδας*, *χανδάνω*. See Buttmann Lexil. § 70.

1. 161. Join ἐπὶ-ώρσε, as in inf. v. 176.

1. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισται occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (Ἐλιξ). This would be parallel to the later phrase *στρογγύλη ναῦς*. Join *οἱ μὲν .. ἄμφι* 'Οδυσσεῖς = 'Odysseus and his followers.'

1. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ήρα may be (vide Buttm. s. v.) an accus. sing. from ήρο = χάρης or an accus. plur. from an adjective ήρος (ἄρω). In Il. 14. 132 we have θυμῷ ήρα φέροντες.

1. 166. δ = 'that,' Lat. *quod*.

1. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

1. 169. ἐν Δέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Syrian isle, keeping it (*νῆσον*) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea ; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios ; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

1. 170. παιπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλλω a reduplicated form from πάλλω, as δαιδάλω from root ΔΑΛ.

1. 176. αἱ δὲ, sc. νέες.

1. 177. ἵχθυόντα, like Horace's *belluosity Oceanus* (Od. 4. 14, 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. *ἵχθυες ὠμησταὶ*, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

1. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

1. 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

1. 181. Τυδεΐδεω, § 4. 3.

l. 182. *ἴστασαν*, the imperfect tense, is a probable conjecture for the commoner reading *ἴστασαν*, which is described as a shortened form for *ἴστησαν*, first aor. third plur.

ἔχον, sc. *νέας*. ‘I kept my ships sailing for Pylos;’ so *ἔχειν* with *ἴππους*=‘to keep driving,’ Il. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. *φίλε τέκνον*, Od. 2. 363. *ἀπευθῆς*, active, ‘without tidings;’ in sup. v. 88 it is used passively.

l. 185. *κείνων*, genit., depending on *οἶδα*, as in Il. 12. 228 *ὅς σάφα θυμῷ εἰδεῖη τεράων*. *Οἵ τε .. οἵ τε* are then the subdivisions of the whole number.

l. 187. *πεύθομαι*, cp. sup. v. 87. *ἢ*, sup. v. 45. *κεύθω* properly means to ‘keep in the dark,’ like Lat. *celare*, and so used with personal object.

l. 188. *ἔγχειτι-μώρους*. The termination is of uncertain origin. The older commentators referred it to *μοῖρα*, others to *μαρ-μαρω*, in the sense of ‘brilliancy’ or ‘distinction.’ Perhaps it is connected with root *ΜΕΡ*, appearing in *μερ-μερίζω*, Lat. *me-mor*, ‘men whose thoughts are about *ἔγχεια*.’

l. 190. *Ποιάντιον*, ‘of Poeas,’ a prince in Thessalian Magnesia.

l. 193. *ἀκούετε*, cp. sup. v. 87. Join *καὶ αὐτοὶ*, to which the participial sentence is a concessive addition; ‘though far away.’

l. 194. Trans. ‘How he came,’ etc.; the accent on *ῶς* is from the enclitic *τε* that follows.

l. 195. *ἐπισμυγεῶς*, ‘miserably,’ from *μογερὸς* (*μόγος*), the *σ* is inserted as in *σ-μικρός*; the change of *ο* to *υ* is the same as in *ἐπώνυμος* from *ὄνομα*. *κείνος ἀπέτισεν*, sc. *Αἴγισθος*.

l. 197. *κείνος ἐτίσατο*, sc. *Ὀρέστης*. The word *πατροφονῆα*, generally meaning one who slays his *own* father, is explained by the addition *ο .. ἔκτα*, see on Od. 1. 1.

l. 198=Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. *ἐτίσατο*, sc. *πατροφονῆα*. Trans. ‘And the A. will spread his fame abroad, even for men yet unborn to hear of.’ Modern edd. concur in the reading *πιθέσθαι*, the majority of MSS. give *ἴσσομένοισιν δοιδήν*.

l. 205. *περιθέεν*, ‘invest me with,’ cp. *ἐπιειμένος ἀλκῆν*, Od. 9. 214.

l. 206. *τίσασθαι τινά τινος*. Here only and Il. 3. 366 *τίσασθαι τινὰ κακότητος*.

l. 209. The words *καὶ ἔμοι*, in this line, are not superfluous after the *μοι* of v. 208, if it be merely used in an unemphatic ethical sense=‘I’m sorry to say.’ Others explain the second clause as a corrective epexegesis, p. 228. *τετλάμεν*, perfect with pres. signification. *ἔμπης*, here, as always in Homer, ‘notwithstanding.’

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

1. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσονται ἐλθόντες. It is uncertain whether ἀποτίσεται be the fut. indic., or, as is more likely, be put for ἀποτίσηται. Join σφι with the verb = 'on them.'

1. 218. εἰ γὰρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

1. 227. οὐκ ἀν ἔμοι γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἔμοι δέ κεν ἀσμένῳ εἴη, Il. 14. 108.

1. 230. σε ἔρκος, see on Od. 1. 64.

1. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐσ οἴκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν,

Il. 10. 247. οὐ τις πείσειε γυνάκα, Od. 14. 122. Cp. also inf. v. 321.

1. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεσθαι ἦ, cp. inf. Od. 11. 489.

1. 235. Join ὑπ' Αἴγ. καὶ ἥσ ἀλόχοιο. The dat. δόλῳ stands alone, 'by craft.'

1. 238 = Od. 2. 100.

1. 241. ἐτήτυμος, reduplicated form of ἐτύμος (ἐτεῖδ from εἰμί, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

1. 242. φράσσαντο, (φράζομαι), 'designed,' § 19. 1.

1. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βούλῃ περιδμεναι ἄλλων, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

1. 245. ἀνάξασθαι, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρὶς, ter, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἥδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἔφθιατο .. μετὰ δὲ τριτάτοισιν ἄνασσεν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἐκατὸν ἔτεα ἔστιν.

1. 246. Join ὡς τε ἀθάνατος, 'like an immortal.'

1. 251. Ἀργεος, a genit. of place. So οὐτ' ἥπειροιο μελαίνης οὔτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαιικὸν, as distinguished from Πελασγικὸν Ἀργος in Thessaly, Il. 2. 681.

1. 252. δὲ θαρσ., though put as an independent sentence, is equivalent to, ‘so that he had the courage to slay him.’

1. 255. ἢ τοι μὲν, ‘Verily, thou thyself suspectest this, how it would have turned out, if,’ etc. Another reading is ὡς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

1. 256. For ζωόντ’ others read ζών γε = ‘If he had found him so much as alive,’ to say nothing of what he would have done, had he caught him red-handed.

1. 258. τῷ, ‘in that case.’ The particle κε must be repeated with κατέδαψαν, dilaniasset. Join οὐδὲ θανόντι. The nom. to ἔχεαν is Ἀχαιοὶ, not expressed.

1. 260. The reading Ἀργεός gets over the difficulty of the digammated Φάστεος after ἐκάς, but introduces a geographical confusion. The other reading, ἀστεος = Μυκήνης, inf. v. 305.

1. 261. μέγα, ‘monstrous.’

1. 262. κεῖθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

1. 263. μυχῷ Ἀργεός, not so much = ‘the heart of the Peloponnes,’ as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

1. 266. δῖα, ‘lady.’ φρεστὶ, ‘understanding.’

1. 268. ἔρυσθαι seems to be a syncopated form of the pres. infin. of ἔρυομαι with change of ε to ει, or a Homeric perfect to be referred to pres. ἔρυομαι.

1. 269. μν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μν Clytaemnestra; δαμῆναι will then mean to be ‘overcome,’ and to yield to Aegisthus. Cp. Il. 14. 315 θεᾶς ἔρος.. θυμὸν ἐδάμασσεν, ibid. 353 φιλότητι δαμείς. The words ἀλλ’ ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

1. 272. ὅνδε δόμονδε, cp. Od. 1. 83.

1. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

1. 276. ἡμεῖς μὲν γὰρ, ‘now we.’ See sup. v. 262.

1. 280. ἄγανοῖς. Sudden deaths of men were ascribed to the ‘painless shafts’ of Apollo: those of women to the arrows of Artemis. See Od. II. 172.

1. 286. καὶ κεῖνος, ‘he too.’ This implies that Nestor had gone on alone.

1. 287. Μαλειά (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnes.

1. 290. τροφόεντα, 'swollen,' 'big;' cp. τρόφι κῦμα, Il. 11. 307. Aristarchus read τροφέοντο, *intumescebant*.

1. 293. αἰπεῖα εἰς ἄλα, 'sheer into the sea.'

1. 295. σκαιὸν = 'western : ' in geographical descriptions, the face fronts northward.

1. 296. The μικρὸς λίθος is the λισσὴ πέτρη of v. 293.

1. 297. σπουδῆ, 'with much ado,' = hardly; cp. μόγις.

1. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.

1. 300. Αἴγυπτω. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

1. 301. 'Thus he indeed went wandering.' We should rather expect έως, which Nitzsch reads.

1. 303. τόφρα δὲ, 'but in the meanwhile.'

1. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at λυγρά. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

1. 306. τῷ δὲ ὁγδοάτῳ, 'but in the eighth year (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (*κακόν οἱ*).'
Cp. Od. 2. 166.

1. 307. Αθηνάων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκήων.

1. 308 = Od. 1. 300.

1. 309. δαίνυν τάφον, 'gave a funeral feast.' So δαινύναι γάμον, Od. 4. 3. It is here implied that Clytaemn. perished along with Aegisth.

1. 311. In βοήν ἀγαθὸς the hero is represented as a general, shouting the word of command to his troops (μακρὸν ἀνσε, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

εὶ μὴ ἄρ' ὅξεν νόησε βοήν ἀγαθὸς Διομήδης
σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα. Il. 8. 91, 92.

1. 315. Join κατα-φάγωσιν.

1. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἀν., 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

1. 319. For ἔλποιτο without ἀν, see sup. v. 231.

1. 321. For μέγα τοῖον, cp. Od. 1. 209.

1. 322. τῇ δεινόν τε. The ε is lengthened because originally δεινὸς is sounded with the digamma, δϜεινός.

I. 327. Λίσσεσθαι, infin. for imperat. αὐτὸς, the reading of Aristarchus; αὐτὸν the commoner reading.

I. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

I. 334. τοῦτο, sc. κοίτοιο, 'it is time for it.'

I. 337. ἦ βα, see on Od. 2. 321.

II. 338, 339 = Od. I. 146, 148.

I. 340. νώμησαν. Cp. Od. 18. 418 οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι. This settles the construction of δεπάεσσι. The cups were not brought round but stood already on the board by each guest. The force of ἐπὶ in ἐπαρξάμενοι is that of 'in succession,' as in ἐπ-οίχεσθαι. Cp. Od. 18. 425 νώμησαν δ' ἄρα πᾶσιν ἐπι-σταδόν. The meaning of the ritualistic word ἀρχεσθαι is 'to offer a first portion to the Gods.' Cp. ἀπαρχαῖ, καταρχαῖ. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The κουροι carried the bowl (*κρητήρ*) and a ladle (*πρόχοος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

I. 347. ὡς.. κλούτε, epexegetis of τό γε in the preceding line. ἔμειο, § 15. I.

I. 348. The order of the words is ὡς τε παρά τεν (§ 15. 3) ἢ πάμπαν ἀνέιμ. ('short of clothing'), ἢ ἐ πενιχ. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

I. 352. τοῦδ' ἀνδρὸς, 'this man' of whom I am now thinking, viz. Odysseus.

I. 353. Ἰκριόφιν, § 12. I; see on Od. 5. 163. ὅφρ' ἀν, 'so long as.'

I. 357. Join σοὶ πείθεσθαι.

I. 364. ὁμηλική for ὁμήλικες, as in Od. 2. 158.

I. 365. ἐνθα, explained by the following words παρὰ νηὶ.

I. 366. The Καύκωνες lived in Triphylia to the North of Nestor's dominion.

I. 367. The χρεῖος was probably a claim for stolen cattle. Cp.

ἢ τοι Ὀδυσσεὺς

ἥλθε μετὰ χρεῖος τό βά οἱ πᾶς δῆμος ὄφελλε,

μῆλα γάρ ἐξ Ἰθάκης Μεσσήνιοι ἀνδρες ἀειραν,

Od. 21. 17; ὄφελλειν Epicē for ὄφειλειν.

I. 373. ὅπως ἴδεν, 'how he had seen,' i.e. at the sight he had seen. Eustathius reads ἐπει.

I. 376. Join ὠδε, not with νέφ, but with ἔπονται, 'accompany thee as I see they do.'

I. 378. τριτογένεια probably means only 'born from the water.' Cp.

'Οκεανόν τε, θεῶν γένεσιν καὶ μητέρα Τηθὺν,

II. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτῶ* = *κεφαλῆ*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

1. 380. *δίδωθι*, the oldest form of the imperat., § 23. 1.

1. 382. *ρέξειν*, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ῆνιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *ἀνύω*, and so make it = *τέλειος*.

1. 384. *περιχεύας*, i. e. not by melting, but by laying on gold in leaf or foil.

1. 387. *ἴδι*, § 15. 2.

1. 389 = Od. I. 145.

1. 390. *άνα-κέρασσεν*, 'mixed up.' Cp. Od. 9. 209.

1. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

1. 396. *οἱ μὲν*, sc. *νιέες καὶ γαμβροὶ*, sup. v. 387, who had each his own apartment (*οἰκόνδε* *ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

1. 399. *τρητοῖς*, see Od. I. 440.

1. 401. Join *ὅς παιδῶν*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ἡλθεος*) sleeps in the house, as Telemachus does.

1. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

αὐτῷ ἔγώ κλαξῶ θύρας ἐσ τέ κ' ὁμόση

αὐτά μοι στορέσειν καλὰ δέμνια.

1. 408. *ἀποστιλβοντες ἀλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἔννήτους ἥκα στιλβοντας ἐλαίω.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

1. 410. *Αἰδόσδε*, sc. *δόμον*, 'to the house of A.', always a person in Homer.

1. 411. *οὔρος*, 'warder,' from *όρ-άω*. Cp. Lat. *tueri* in a similar double sense.

1. 418. *κρηγνατε*, with double *η*, from *κραίνω*.

1. 419. *ιλάσσομαι*, indic. fut. after *ὄφρα*, so with *ὄπως*, Od. I. 57.

1. 420. *ἐναργῆς*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidi.* *Θεοῦ*, sc. *Ποσειδᾶνος*.

- l. 421. ἐπὶ βοῦν, 'for a cow': so ἐπὶ τεύχεα ἐστεύοντο, Od. 24. 466.
- l. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἱ-πόλος αἰγῶν, Od. 17. 247.
- Cp. inf. v. 472.
- l. 427. οἱ δὲ ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
- l. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰστέμεν is the second aor. infin., § 20. 3.
- l. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.
- l. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
- l. 436. ἀντιώσωσα, see on Od. 1. 25.
- l. 439. ἀγέτην κεράων. Σο ἔλκειν ποδὸς, Il. 17. 289. ἀγεῖν χεροῖν, Eur. Bacch. 1068.
- l. 441. ἔτέρη, sc. χειρὶ = 'the left.' οὐλάς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *Fel* appearing in ἀλέω, ἀλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὀλαὶ, Aristoph. Eq. 1167, Pax. 948. The grain when *poured* between the horns of the victim is called οὐλο-χύται (v. 445).
- l. 445. κατήρχετο. Cp. Il. 1. 449
χερνίψαντο δὲ ἔπειτα καὶ οὐλοχύτας ἀνέλοντο,
 sc. took them out of the κάνεον to sprinkle. Here κατήρχ. οὐλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
- l. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγὴ in this good sense, cp. Eur. Med. 1176.
- l. 453. ἀνελόντες, 'having raised the victim['s head],' equivalent to αὐερύσαντες, Il. 1. 459; 2. 422.
- l. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (*σφάξεν*, 'cut the throat').
- l. 456. διέχεναν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δὲ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
- l. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λάπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἔξεκειντο πιμελῆς.

1. 459. σχῖμης, § 9. 6.

1. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

II. 461, 462 = Od. 12. 364, 365.

1. 463. The apodosis begins with ὥπτων δ', 'then they set to roasting them.'

1. 466. ἔχρισεν λίπ' ἐλαῖῳ [and simply λίπ' ἀλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπῃ, from an old noun τὸ λίπα, so that ἐλαῖῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'

1. 471. ἀνέρες ἐσθλοὶ, so καῦροι, sup. v. 339, Od. 1. 148.

ἐπι-δρόντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποίχεσθαι, 'to wait on the guests;' others, with more probability, refer ὅρομαι to a root *op*, *Fop*, from which come ὄράω and οὖρος, 'looked after them,' i. e. 'waited on them.'

1. 472. οἴνον οἴνοχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammated word *Fοίνοχοεῦντες*.

1. 476. ὑφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ιστία. ὁδοῖο, partitive gen., 'some of his journey;' so in II. 24. 264 ἵνα πρήστωμεν ὁδοῖο.

1. 481. βήσετο, § 20. 3. ἀν, § 7.

1. 484. Ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νίψασθαι.

1. 486. σεῖον ξυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'

1. 487. δύσετο, § 20. 3.

1. 488. Φῆραὶ, on the N.E. side of the Messenian gulf.

1. 490. ἀεσαν, see on sup. v. 151.

1. 493. The verse is wanting in the majority of MSS.

1. 495. ίξον, § 20. 3.

1. 496. ἦνον, ἀνω, i. q. ἀνών, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in II. 23. 376

φκα δ' ἐπειτα.

αἱ Φηρητιάδαι ποδώκεες ἐκφερον ἵπποι.

BOOK IV.

1. 1. οἱ δὲ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Λακεδαιμῶν is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1), κοίλην γάρ, ὅρεσι περιόρομον, 'mountain-pent;' the surrounding mountains being Taÿgetus on the west, and Parnon on the

east. κητώεσσαν (for which Zenodotus wrote καιετάεσσαν) = 'with deep ravines,' perhaps from κε-άζω, 'to split.' But vid. Buttm. Lexil. s. v.

1. 3. δαινύντα γάμον, cp. Od. 3. 309.

1. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

1. 7. ἔξετέλειον, 'were bringing to accomplishment.'

1. 8. ἵπποισιν, instrumental dative.

1. 9. ἄστυ = Phthia, in Thessaly.

1. 10. ἤγετο. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

1. 11. τηλύγετος seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from τῆλε is unsatisfactory, and the first part of the word may be referred to θάλ-λω, or to an adjective ταῦς = 'big,' seen in Ταῦγετος, 'the huge mountain.' See on Τηλέπυλος, Od. 10. 82; cp. further, Il. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

1. 13. ἐπεὶ, *metr. grat.*

Il. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Il. 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in τὰ δ' αὐτέ, v. 20.

1. 19. κατὰ μέστους defines more closely κατ' αὐτὸν, with which cp. θαύμαζον κατὰ δῶμα, inf. v. 44. ἔξαρχοντος [sc. ἀοιδοῦ] μολπῆς, genit., as ἔξηρχε γόνιο, Il. 18. 51.

1. 20. ἐν προθύροισι, sc. at the entrance of the αὐλή.

1. 26. τώδε, 'yonder,' cp. ἥδ', Od. 1. 185.

1. 27. ἔκτον, a syncopated form of the dual from perfect ἔοικα. The dual of pluperf. occurs inf. v. 662.

1. 28. For σφων, cp. § 15. 1; καταλύσομεν for -ωμεν, § 3. 4

1. 29. Join ἦ πέμπωμεν ἰκανέμεν ἄλλον. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

1. 33. Notice the combination of dual and plural, φαγόντε.. ικόμεθα, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

1. 36. προτέρω, 'forwards.' Θοινηθῆναι (*θοινάομαι*), 'that they may feast.'

1. 37. κέκλετο, §§ 16. 2; 20. 4.

1. 38. σπέσθαι, from ἔπομαι, ἔσπόμην.

1. 39. λῦσαν ὑπὸ ζ., 'from beneath the yoke,' cp. Od. 7. 5.

1. 41. ἀνδ. . ἔμιξαν, cp. Od. 3. 390.

1. 42. ἐνώπια. See plan of house. παρφανόωντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

1. 45. The order of the words is αἴγλη γάρ πέλεν ὡς τε [αἴγλη] ἡλίου ἥκε σελήνης.

1. 47. δρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.

1. 50. οὐλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *Fέριον*, Eng. 'wool.'

1. 51. ἐς θρόνους ἔζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

Il. 52-58 = Od. 1. 136-142.

1. 59. δεικνύμενος, see on Od. 3. 41.

1. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

Il. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶν. Trans. 'the type of your parents is not lost in you' (Haym.). σφῶν *dativ. etibicus* = 'as far as you are concerned.'

1. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

Il. 67, 68 = Od. 1. 149. 150.

1. 70 = Od. 1. 157.

1. 73. ἥλεκτρου. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἕλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

1. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

1. 75. ὄσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλὴ is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλὴ is loosely used for the whole dwelling, as in Il. 24. 452.

1. 77. See on Od. 2. 269.

1. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 ἀλλ' ἡ τοι κεῖνον μὲν ἔσομεν ἡ κεν ἵησι ἡ κε μένη.

1. 82. ἥγαγόμην, sc. τὰ κτήματα.

1. 83. Αἰγυπτίους, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.

1. 85. ἵνα τε [so ὅθι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα

ἴχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, *τρὶς γάρ τίκτει*, κ.τ.λ.

1. 86. **τελεσφόρον** (notice accent, which makes the epith. active) = ‘the maturing year,’ i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

1. 87. Trans. ‘There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,’ lit. ‘to be milked.’ *ἐπιδευήσ* = *ἐπιδεῖχται*, from *δέομαι*.

1. 89. **ἐπ-η-τανὸς**, from *ἐπ-αἰεὶ*, with termination *τανός*, as in Lat. *diutinus*. **Θῆσθαι**, from *θάομαι*, as **χρῆσθαι** from *χράομαι*.

1. 90. *εῖος*, met. *grat.* for *ἔως*, § 3. 6. **περὶ κεῖνα**, ‘about that neighbourhood.’

1. 91. **τέως**, Epicē for *τέως*, ‘meanwhile.’

1. 92. **οὐλομένης**, see on Od. 2. 33.

1. 94. **καὶ πατέρων**, κ.τ.λ., ‘and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.’ These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the *ἐπεὶ* explains his lack of enjoyment in his wealth (v. 93). **ἀπώλεσα** = ‘let it go to ruin,’ as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

1. 97. Join *ὅφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων*. With *οἱ δ' ἄνδρες* repeat *ὅφελον*.

1. 100. **ἔμπης**, ‘notwithstanding,’ explained by *πάντας.. ἀχείνων*.

1. 104. **τῶν πάντων οὐ**. ‘For these men, all of them, I lament not so much.’ *όδύρομαι* (with accus. sup. v. 100) is here used with gen.

1. 105. **ἀπεχθαίρει** = ‘makes me loathe.’ Cp. *στύξαιμι*, Od. 11. 502.

1. 106. **μνωμένῳ** (*μνάομαι*, § 18. 2), ‘when I think upon it.’

1. 107. **ἡρατο**, ‘undertook,’ [*αἴρω*]. Join *τῷ δ'.. αὐτῷ*, ‘to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.’

1. 112. **νέον**, adverbial to *γεγαῶτα*.

1. 113. **τῷ δ' ἄρα**, ‘and in his heart he stirred a desire of tears for his father.’ Join *ὑπὸ .. ὁρσε*.

1. 115. **ἄντ[α]**. Notice accent which distinguishes it from *ἀντὶ*, and cp. *ἄντα παρειάων*, Od. 1. 334.

1. 120. *εῖος*, see on sup. v. 90.

1. 122. **χρυστλάκατος** was interpreted by the ancient commentators as = ‘with golden arrow;’ but *ἡλακάτη*, at any rate, always means the ‘distaff,’ though there may be an ambiguity of meaning in *ἄτρακτος* between ‘spindle’ and ‘arrow.’ It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θήβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεα δέ σφ' ὑπὸ κύκλα ἐκάστῳ πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from *κράινω*. Others derive the form, strangely enough, from *κεράννυμι*, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret *τετάννυστο* of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάννυσσε.

l. 138. ἔδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, *ἴδμεν δή*; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (*ψεύσομαι*), or shall I speak the truth out? I have a great mind to do so.'

l. 141. ἔουκότα ὥδε, *tam similem*.

l. 145. ἔμεινο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μνθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

l. 153. ἀμφὶ ἔμοι. Explained by εἰνεκ' ἔμεινο, inf. v. 170.

l. 158. σαόφρων = σώφρων.

l. 159. ὥδ' ἐλθὼν, see on Od. 1. 182. ἐπεσθ. ἀναφαίν.= 'to make show of much talking.' There is no idea of *φλυαρία* or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ .. αὐδῆ.

l. 163. ὑποθήσεαι, fut. indic. after ὄφρα, as εἰμ' ἐς πόλιν ὄφρα με μήτηρ ὅψεται, Od. 17. 6.

l. 165. μὴ ἄλλοι, the *η* and *α* coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [*νάσσα*, transit. aor. of *ναίω*] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

1. 181. μέλλεν ἀγάστεσθαι, 'must himself have been jealous of this happiness.'

1. 187. Ἀντιλόχοι, Od. 3. 112.

1. 188. Ήσυς νίος, Memnon, king of the Aethiopians.

1. 190. The order of the words is, Ν. δ γέρων φάσκ' εἶναι σε πεπνυμένου περὶ (= 'beyond') βροτῶν.

1. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἰστιν seems wrong after ἐπιμησάμεθα. But the clauses really cross, so that οῖσιν ἐ. μεγ. refers closely to Νέστωρ φ. δ. γ., and ἐπιμν. σεῖο το ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέας—δύφρα φάγησι—Δημοδόκω—καὶ μιν προσπτύξομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμεν.

1. 193. εἴ τι που ἔστι = 'if it may be so,' a modest way of urging his advice.

1. 194. μεταδόρπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to end the day in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπω, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἡώς ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται δύνομένω.

1. 195. Join οὐ νεμεσ. τίνα κλαίειν [τοῦτον] βροτῶν ὅς κε θ.

1. 197. γέρας. The only 'honour' men can show the dead is, κείρασθαι [τίνα], that one should cut his hair as a sign of mourning.

1. 199. καὶ γάρ follows οὐ νεμεσσῶμαι.

1. 200. μέλλεις ὔμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

1. 202 = Od. 3. 112.

1. 206. τοίου = πεπνυμένου. δ = 'wherefore,' cp. Od. 1. 382.

1. 208. γαμέοντί τε γεν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

1. 211. νίέας αὖ, where Attic Greek would have used δέ.

1. 214. χεινάντων, 'let them pour,' indef. subject, as often φαστ, 'and there shall be stories next morning too for Telemachus and me to tell at length [διὰ] to each other.'

1. 220. Join βάλε φάρμακον εἰς οἶνον ἐνθεν ἐπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

1. 226. δηιόωεν, § 18. 3. For the subject to δ., see sup. v. 214.
1. 227. μητιόεντα, not 'cunningly devised' but (active) 'helpful.'
1. 229. τῇ, 'where,' taking up the *Αἴγυπτος* implied in the adj. *Αἴγυπτην*.
1. 230. μεμιγμένα, 'intermixed,' good and bad together.
1. 231. ἵητρὸς is the predicate. 'Each one is a leech skilled beyond all men.'
1. 235. οἶδε, see on Od. 1. 76.
1. 236. ἀτάρ refers back to ἐσθλῶν, 'though *good*, yet the God,' etc.
1. 239. ἐουκότα, 'suited thereto,' sc. to feasting and enjoyment.
1. 240. μυθήσομαι, i. e. -ωμαι. Conjunct. parallel to ὀνομήνω.
1. 242. ἀλλ' οἷον τόδ' ἔρεξε. We may supply *καταλέξω* or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
1. 244. αὐτόν μν=the later ἑαυτόν.
1. 247. κατακρύπτων, 'disguising himself.'
1. 248. ὃς οὐδὲν τοῖος ἐήν, 'who was in no wise such an one,' sc. anything but a beggar. *δέκτης* and *οἰκεὺς* seem irreconcileable.
1. 249. ἀβάκησαν='took no notice.'
1. 250. τοῖον ἔόντα='though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. 11. 144.
1. 254. μὴ πρὶν ἀναφῆναι . . . πρὶν ἀφικέσθαι, *non prius ostendere quam advenisset.*
1. 258. κατὰ δὲ φρόνιν ἡ. π., 'brought back much information.'
1. 262. δῶχ=ἔδωκε.
1. 263. νοσφισταμένην, 'having quitted;' so with accus. *Κρήτης ὄρεα νιφόεντα νοσφισάμην*, Od. 19. 338.
1. 264. φρένας . . . εἶδος. For this *accusativus respectus* defining τεν more closely, cp. Od. 11. 336.
1. 269. τοιοῦτον is probably masc. agreeing, κατὰ σύνεσιν, with 'Οδυσ. φίλον κῆρ, which is merely a periphrasis for 'Οδυσσεύς.'
1. 272. ξεστῷ='fine-wrought.' ἵνα='where.'
1. 274. κελευσέμεναι δέ σ' ἔμελλε, 'some God must have bidden you [come]'. μέλλω is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. κελευσέμεναι *may*, therefore, be an aor. with the sigma, like οἰσέμεναι, σαωσέμεναι, etc. Had Helen's purpose come to pass the Greeks were lost.
1. 277. περι[έ]στειξας, 'thou didst walk round.'
1. 278. ἐκ δ' ὄνομακλ.=ἐξονομακλήδην δέ.
1. 279. Ἰσκουσ'=ἀλόχοισιν, see on Od. 2. 121.
1. 283. ὑπακοῦσαι, 'to answer,' Od. 10. 83.
1. 285=Od. 2. 82.
1. 292. ἀλγον, 'all the harder!' cp. βέλτερον, Od. 6. 282. τάδε= 'his cleverness and endurance.'
1. 294. τράπετε, 'send us off.'

NOTES.

ll. 297-300 = Od. 7. 336-339. δέμνα, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

1. 302. ἐν προδόμῳ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

1. 312. τίπτε δέ σε = quâ vero de caussâ necessitas buc te attulit?

1. 314. δήμους ἦ, 'Is the matter a public one, or private?'

1. 317. εἰ ἐνίσπους, '[To see] if you could tell me.' κληγδόνα for κλεηδόνα, from Epic form for κληδάνν.

1. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

1. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ξερέσσι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέσσιν . . . ἔχονται.

1. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

Atridas Priamumque et saevum ambobus Achillen.

1. 341 = Od. 7. 311.

1. 343. ἐξ ἕριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

1. 345. τοῖος ἐών takes up the same words from v. 342, 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

1. 348. παρακλιδὸν adds a closer description to παρὲξ, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

1. 349. ἄλλα τὰ .. τῶν οὐδὲν, i. e. quae vero senex mibi narravit, ex iis nihil celabo.

1. 351. Αἴγυπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι . . . ἔσχον and δεῦρο . . . νέεσθαι.

1. 352. ἐπεὶ οὖ. Synizesis, § 4. 2. τεληγέσσας = not so much 'perfect' as 'effective,' that win an answer (*τέλος*) from heaven.

1. 354. ἐπειτα, begins the story = 'now.'

1. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

1. 356. τόσον ἀνευθ' ὅ., 'as great a way off as a ship makes in a whole day.'

1. 357. ἡνυσεν, aor. of custom.

ἐπιπνεῖσθαι. For the diphthong ει, see § 8. 2.

1. 358. ἀπὸ .. βάλλουσι, 'they push off.'
1. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
1. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
1. 367. νόσφιν ἔταιρων defines οἴφ. μ' is for μοι, § 6.
1. 369. ἔτειρε δὲ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
1. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθίεις, § 23. 1.
1. 377. See on sup. v. 94.
1. 380. πεδάρ = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
1. 387. τεκέσθαι, sc. ἐμὲ, 'begat me.'
1. 388. λελαβέσθαι, § 16. 2.
1. 389. ὃς κεν, apodosis, 'he will tell thee.' Or, retaining relatival force, render 'him, if you can, lay wait for and seize, in the hope that he will tell thee.'
1. 393. οἰχομένοιο ὁδὸν, 'while thou art away on a journey;' so ἐλθεῖν ὁδὸν, Od. 3. 316.
1. 395. αὐτῇ, emphat., 'Do thou thyself;' for Menel. does not understand the plan.
1. 400. Constant usage seems to prove that δὲ and not δὴ as proposed is the word after ήμος: δὲ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκῃ, the reading in the text, is much simpler.
1. 402. φρίξ, the ruffled surface of water. Cp.
οἴη δὲ Ζεφύρῳ ἔχενατο πόντον ἐπὶ φρίξ
δρυμένοιο νέον μελάνει δέ τε πόντος ὑπ' αὐτῆς. Il. 7. 63, 64.
1. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, *nep*-os, *nep*-is, etc.
1. 406. πικρὸν ὄδμήν, see § 13. 2. But πικρὸν may be adv. to ἀποπνείσουσαι.
1. 408. ἔξειης, 'in order,' i.e. Menel. and his companions, though only σὲ is used in the preceding line.
1. 410. ὀλοφώια, the 'black arts' of a wizard.
1. 411. ἔπεισιν, 'goes his rounds'; cp. ἐποίχεσθαι, inf. v. 451.
1. 412. πεμπάσσεται, i. e. πεμπάσηται, properly, 'to count on the five fingers.'
1. 416. αῦθι ᔁχειν, 'keep him where he is;' so αῦθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

1. 417. πειρήσεται, sc. ἀλύξαι, 'He will try to do so by turning into everything that is made for moving on the ground.'
1. 420. αὐτὸς = Proteus *himself*.
1. 421. τοῖος ἔών, in his original shape.
1. 422. σχέσθαι, 'cease;' so ἔσχοντο μάχης, Il. 3. 84.
1. 426. ἔστασαν. Virg. Aen. 6 ad fin., *stant littore puppes*.
1. 427. ήμα, § 23. 3. πόρφυρε, 'was troubled.' Either a redupl. from φύρω, or connected with root ΦΠΤ, seen in φρέ-αρ and Lat. *fer-veo*.
1. 434. πεποίθεα, § 21. 3. ιθὺν, 'enterprise.'
1. 435. ὑποδῦσα, 'having plunged beneath,' described sup. v. 425.
1. 438. εύνάς, 'lairs,' shallow pits scooped in the sand.
1. 442. ὄλοώτατος, § 13. 2.
1. 445. ἀμβροσίη, a fem. adjective used substantively, as ηοίη, inf. v.
447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.
1. 449. ρηγμῖνι, 'at the breaker's edge;' κῦμα χέρσῳ ρηγνύμενον,
- Il. 4. 425.
1. 450. ἔνδιος, 'at noon,' lit. in full daylight. Root ΔΙF, Lat. *di-es*.
1. 451. ζατρεφέας, 'plump, well fed.' ζα=διὰ, through the pronunciation of the iota as j, 'thoroughly.'
- λέκτο ἀριθμὸν, 'told their number.'
1. 453. λέκτο αὐτὸς, 'lay down himself.' Two syncopated aorists from distinct roots, viz. ΛΕΓ and ΛΕΧ. So in Latin *lēgo* from 1st, and *lectus* ('a bed') from 2nd. ὠισθη (*oīmai*), commoner in middle aor. ὠιστατο, 'suspected.'
1. 458. ὑψιπέτηλον. The first half is the emphatic part, the latter is generically applicable to all trees. So δρῦς ὑψίκομος, Od. 12. 357; πυκνόπτεροι ἀλδόνες, Soph. O. C. 17.
1. 460. ἀνίαζε, 'grew tired;' intrans., as inf. v. 598.
1. 463. τέο σε χρῆ; see on Od. 1. 124.
1. 465, παρατροπέων με, 'seeking to mislead me.'
1. 472. ὀλλὰ μάλα, cp. Od. 5. 342, 'Why of course you ought,' etc.
1. 476. ἐνκτέμενον. The other reading is ἐς ὑφόροφον. But ἵκεσθαι can be used with the accus. without a preposition, as in Od. 3. 1.
1. 477. διιπετής, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'
1. 490 = Od. 1. 238.
1. 492. οὐδέ τί σε χρῆ, *nec te oportet haec rescire*.
1. 493. ἔμδον νόον = 'what I know.'
1. 495. λίποντο = *supererant*, Od. 3. 196, inf. v. 537.
1. 497. μάχῃ δέ τε καὶ σὺ, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.
1. 498 = Od. 1. 197.
1. 499. Αἴας = the Locrian Ajax, son of Oileus.

1. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

1. 503. καὶ μέγ' ἀσθη, 'and had been recklessly presumptuous.' The ἄτη was the folly that suffered him to make such a boast. Cf. *furias Aiakis Oilei*, Virg. Aen. 1. 41.

1. 504. φυγέειν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that *φυγέειν* keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

1. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

1. 510. τὸν δὲ, 'And him [the crag] carried down through the vast surging sea : so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a *σκῶμμα παρὰ προσδοκίαν*. Cp. Od. 12. 350.

1. 512. σὸς ἀδελφεὸς = Agamemnon.

1. 514. Μαλεάων. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

1. 519. κεῖθεν takes up not ἀγροῦ but ἐσχατιὴν, while ὅθι refers back to ἀργοῦ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

1. 520. ἵκοντο, sc. Agamemnon and his friends.

1. 521. ἡ τοι δ. Here the apodosis begins.

1. 522. ἀπτόμενος, 'as he touched it.'

1. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

1. 525. ὑπέσχετο δὲ μισθὸν, 'and promised as his pay.'

1. 526. Both ὁ γε and ἐ are best referred to the *σκοπός*. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

1. 531. The whole scene is laid ἐν μεγάροισι, so that ἔτέρωθι means 'at the other side of the hall.'

1. 532. Join βῆ ἵπποισιν καὶ ὄχεσφιν. Cp. sup. v. 8.

1. 534. ἀνήγαγε, 'brought up from the shore.'

1. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

1. 537. ἔκταθεν (*κτείνω*), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

1. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

1. 546. κεν κτεῖνεν. If κεν [for which Bekker, Ed. 2, reads καὶ] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. ‘Either you will find Aegisthus alive, or [if you don’t] Orestes will have been his slayer, and you will come in for the funeral feast.’ Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. *Ἀργεῖ* here = Peloponnese.

l. 563. The heroes are transported alive (*οὐθέσφατόν ἐστι θανέειν*) to Elysion, and are found there not as *εἴδωλα καμύνταν*, but with real bodies. Elysion (*ἥλυσις*, ‘where men go’) lies in the far west.

l. 566. *οὐ .. οὔτε .. οὔτε*. So *οὐ Τρώων .. οὔτε Ἐκάβης οὔτε Πριάμοιο ἄνακτος*, Il. 6. 450.

l. 569. *οὐνέκα* takes up *πέμψουσι*, sup. v. 564. *σφιν* = ‘in their eyes.’

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. *εἰς Αἰγύπτῳ*, supply *ἴδαρ*, as sup. v. 477. *εἰς* with *στήσα* means, ‘I sailed them back thither and moored them there.’

l. 584. *χεῦνα τύμβον*, ‘I heaped up a cairn.’

l. 596. *τοκήων*, here used loosely for mother and grandfather.

l. 597. *ἔπη* means ‘the story;’ *μῦθοι* includes the way of telling it.

l. 600. *δῶρον δέ*. ‘But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.’

l. 602. *πεδίοιο*. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. *λωτὸς* (different from *λωτὸς* of Od. 9) is a sort of ‘clover’: *κύπτειρον* is probably the marsh plant called ‘galingale.’

l. 604. *εὐρυφύες*, ‘broad in the ear,’ a characteristic of barley.

l. 606. *ἐπίρρατος* cannot mean ‘lofty’ (*ἐπαίρω*) as some commentators interpret, but ‘charming,’ as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon *καὶ* (*καὶ μᾶλλον ἐπ.*) are both avoided if we place v. 606 after v. 608 *Ιθάκη δέ τε καὶ περὶ πασέων αἰγάλυτος καὶ μ. ἐ. ἡ.*

l. 610. *κατέρεξεν*, (*καταρρέξω*).

l. 615. See on sup. v. 132.

l. 618. *ἀμφεκάλυψε*, so *κεύθειν*, Od. 6. 303.

l. 619. *κεῖσέ μ. νοστ.* = ‘as I came there on my home voyage.’ *τεῖν* = *σοι*.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of *ἔπανος* the very details of which (e. g. *ἥγον*, *ἔπεμπον*) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. *ஓθι περ πάρος* (sc. *τέρποντο*). The reading in the text is

that of Aristarchus; the majority of MSS. have ὅθι περ πάρος ὕβριν ἔχεσκον.

1. 633. νεῖτ[αι], ‘will return.’ νέομαι, used in a fut. sense Od. 11. 114.
 1. 634. χρεῶ γίγνεται, ‘need is come for it.’ χ. γ. governs the same case as its equivalent χρή.

1. 636. ὑπόδ=‘at the teat.’
 1. 637. τῶν κεν, ‘I should like to drive away one of them and break him in.’

1. 639. Join αὐτοῦ ἀγρῶν, ‘there on the estate,’ as ἄλλοθι γαῖς, Od. 2. 131.

1. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (δύναιτό κε).

1. 646. ἀέκοντος. The conjectural reading ἀέκοντα removes all difficulty from the line, for ἀπηύρων generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between ἀπαυρᾶν σε νῆα and ἀπαυρᾶν ἀέκοντος νῆα. The construction βίη ἀέκοντος, ‘in spite of your reluctance,’ is posthomeric. But it is not unlikely that ἀέκοντος stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 σφισι .. λευσσόντων, 9. 256 ἡμῖν .. δεισάντων, 9. 458 οἱ .. θεινομένου.

1. 652. μεθ' ἡμέας, ‘next to us.’ Others make the phrase = μεθ' ἡμῶν, ‘among us,’ as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δήμῳ Ἰθάκῃς μεθ' ὁμήλικας ἔμμεν' ἄριστον.

1. 653. οἴ οἱ ἔποντο = bi eum comitabantur.
 1. 654. τῷ αὐτῷ, ‘to the man himself [Mentor].’
 1. 658. ἀμφοτέροισιν, sc. Antinous and Eurymachus.
 ll. 661, 662. These lines were probably transferred hither from Il. 1. 103. If ἀμφιμέλαιναι is rightly written in one word (instead of letting ἀμφὶ stand as an adverbial adjunct to πίμπλαντο), it may mean ‘darkened all through,’ either by mental *gloom*, or by the ‘*black gall*,’ which was supposed to be an accompaniment of passion. Cp. μελαγχίτων φρῆν, Aesch. Pers. 114, κελαινόφρων μῆτηρ, Fum. 459.

1. 662. ἐίκτην, cp. sup. v. 27.
 1. 665. Trans. ‘Away this young lad has gone, as you see, in spite of so many of us here.’ The simplest account of αὕτως (rendered here ‘as you see’) is that it is another form of οὗτως, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker’s feelings. If it be referred to αὐτὸς, we might here render, ‘he has *simply* taken himself off.’

1. 667. ἀρξει, ‘He will get the start and go still further in being . .’

He had already got the start of them in slipping out of Ithaca unopposed. Cp. *ἥρχε νέεσθαι*, ‘He was the first to go,’ Il. 2. 84.

1. 669 = Od. 2. 212.

1. 670. *ἴόντα* = ‘on his way.’ The context may imply that this means ‘on his return;’ but *ἔλμι* in itself contains no such idea.

1. 672. *ναυτίλεται*, conjunctive aorist. MSS. give *ναυτίλεται* pres.

1. 675. *ἄπιστος*, ‘uninformed,’ used passively Od. 1. 242.

1. 682. *ἢ εἰπεμ.*, § 4. 3.

1. 684. *μὴ μνηστεύ.. δειπνήσειαν*. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial *μὴ*, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam.. nec me unquam petentes neque alio tempore congressi.. ultimam bic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a *negative* wish is introduced in the ordinary way by *μή*.

1. 686. The change to the 2nd person in *κατακείρετε* shows that Penelope includes Medon in the charges against the *μνηστῆρες*.

1. 688. *τὸ πρόσθεν*, ‘ere this,’ ‘long ago,’ explained by *παιδες ἔόντες* = ‘in the days of your childhood.’ *ἀκούετε*, cp. Od. 3. 84.

1. 690. Join *οὔτε βέξας τινά ἔξαλσιόν τι, οὔτε εἰπών*. Trans. ‘In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.’

1. 691. *δίκη*, in the sense of ‘custom,’ Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. *ἢ κε φέρησι μέγα κράτος ἢ κε φερούμην*, Il. 18. 308. With *βέζειν τινά τι*, cp. Il. 2. 195 *μή τι χολωσάμενος βέζη κακὸν νῆλας Ἀχαιῶν*. So inf. *ἐνργει ἀτάσθαλόν [τι] ἄνδρα*.

1. 695. *εὐεργέων*, from *εὐεργέα* plur. of *εὐεργῆς*.

1. 704. *ἀμφασὶη ἐπέων* for *ἀφασὶη*, as *ἄμβροτος* for *ἄβροτος*.

1. 705. *θαλερὴ φωνὴ*, ‘the flow of her voice;’ so *θαλερὸν δάκρυ*, the notion being ‘fresh growing,’ ‘vigorous.’

1. 709. *πουλὺν*, see sup. v. 406.

1. 712. *ῷρορε*, redupl. aor.

1. 717. *πολλῶν.. ἔόντων*, ‘though there were many [seats] in the chamber.’ *οῖκος*, as in Od. 1. 356.

1. 721. *ἄδινὸν, ἄδην*, = ‘her fill of weeping.’

1. 722. *περὶ γάρ*, see on Od. 1. 66. *τράφεν ἥδ' ἐγένοντο*. Cp. sup. v. 208.

1. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

1. 728. *ἄκλεα*, for *ἄκλεία* = ‘without any tidings (*κλέος*) of him.’

1. 733. τῷ κε μάλ' ἦ κεν. The only instance of the double *κε*. The double *ἄν* is not found in Homer; for *ἄν.. κε*, cp. Od. 5. 361. Here the first *κε* gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

1. 736. ἔτι seems to point to the time when she was *yet* at home, before she reached Odysseus' house.

1. 740. ὁδύρεται, 'make his plaint to the people who are bent on destroying.' It is simpler to make *λαοῖσι* the direct antecedent to *οἱ* and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

1. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749=Od. 2. 374-376.

1. 752. εὔχε[ο].

1. 754. κάκου (for *κάκοε* from *κακόω*) = 'trouble not.'

1. 755. Ἀρκεισιάδαο. Arceius was father of Laertes.

1. 756. ἐπέστεται = *supererit*.

1. 757. ὑψηρεφέα. Synizesis of last syllables.

1. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

1. 764. Join *κατδ.. ἔκηε*, 'burned up.'

1. 767. ὀλδλυξε, as in Od. 3. 450. *οἱ, dativus commodi.*

1. 768=Od. 1. 365.

1. 769=Od. 2. 324.

1. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. *ὅ*=*quod*, 'that.'

1. 772. ἵσταν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

1. 774. δαμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

1. 775. πάντας ὄμῶς, 'all alike' (distinguish *ὅμως* and *ὄμῶς*), whether about the plot against Telemachus or about Penelope's wedding.

1. 776. σιγῇ τοῖον, see on Od. 1. 209.

1. 782. τροποὶ, leathern loops to hold the oar at the gunwale. Cp. the use of *τροπωτῆρ*, Thuc. 2. 93.

1. 783=Od. 8. 54.

1. 785. The ship was ready to start at a moment's notice; not drawn up on the sand, but riding at her moorings (*εὐναῖ*) 'well out in the water.' She was made fast to the shore also by the *πρυμνήσια*, so they were able to warp her in and disembark (*ἐκ δ' ἔβαν*), as they had no small boats.

1. 788. ἀπαστος ἐδ. ἦ. ποτ. is added as epexegesis to *ἀστος*.

1. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join περιάγειν μιν κύκλον, as ἀμφιεννύαι με χλαῖναν, Od. 10. 542.

1. 793. νήδυμος. See Buttmann Lexil. sub voc., where νήδυμος is held to be an erroneous form for Φήδυμος, i. e. ήδύς. The interpretation of Aristarchus, sc. ἀνέκδυτος, points to a derivation νη-δύω.

1. 799. πέμπε, sc. 'Αθήνη.

1. 800. εἰώς, properly = 'until,' here means, 'in order to.'

1. 802. παρὰ κληῆδος ιμάντα, see on Od. 1. 442.

1. 803. Join καὶ προσέειπέ μιν μῆθον, with double accus., as προσανδᾶν.

1. 807. ἀλιτήμενος (like βλήμενος, οὐτάμενος, ἀλαλήμενος), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' ἀλιταίνω generally takes the accusative.

1. 809. ἐν ὄνειρείσοι πύλησι. Cp. Od. 19. 562 foll.

δοιαὶ γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὄνειραν,
αἱ μὲν γὰρ κεράσσαι τετεύχαται, αἱ δ' ἐλέφαντι.
τῶν οἱ μέν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἱ δ' ἐλεφαίρονται, ἔπει ἀκράντα φέροντες.
οἱ δὲ διὰ ξεστῶν κεράσι ἔλθωσι θύραζε
οἱ δ' ἔτυμα κραίνουσι, βροτῶν ὅτε κέν τις ἰδηται.

The adjective ὄνειρεος only occurs here.

1. 811. πωλέαι, pronounced as two syllables by synesis, as κέλεαι inf. v. 812. For the use of the present tense with πάρος cp. Od. 5. 88. Another reading is πωλέ', sc. πωλέ[αι].

1. 821. ὁ γε resumes the original subject [παῖς], as Od. 1. 4. τῶν ἐνὶ δήμῳ, ἵν' οἴχεται, *eorum in populo apud quos binc procul versatur*; for ἵνα must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

1. 831. θεοῖό τε ἔκλυες αὐδῆς, 'and didst hearken to some god's bidding.' As Hermes, himself a θεὸς, might be sent by Zeus.

1. 834. εἰν 'Αίδαο δόμοισι, supply ἐστί.

1. 836. ἀγορεύσω κεῖνον, parallel construction to κατάλεξον κεῖνον, sup. v. 832.

1. 838. κληῆδα σταθμοῖο = 'the bolt that fitted into the doorpost.'

1. 841. νυκτὸς ἀμολγῷ. See Buttmann Lexil. sub voc.

1. 846. Ἀστερίς. There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

1. 3. θωκόνδε. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. ἐς θρόνους ἔζοντο, Od. 4. 51.

1. 6. μέλε γάρ οἱ, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of *μέλειν* is later than Homer.

1. 7 = Od. 8. 306, etc.

1. 8. πρόφρων, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

1. 18. μεμάστι, the subject to this is suggested by λαῶν, sup. v. 12.

1. 20. Πύλον, see on Od. 3. 4.

1. 23. οὐ γάρ δὴ, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. παλιμπτεῖς, a neut. adj. used adverbially, like ἐπιτηδές. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). ἀπονέωνται, the initial syllable lengthened *metr. grat.*

1. 29. αὐτέ, slightly adversative, = 'you, for your part;' like *aντάρ*, only that it never begins the clause. The sentence opens with γάρ, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

1. 30. εἰπεῖν, infin. for imperat.

11. 30, 31 = Od. 1. 86, 87.

1. 33. σχεδίης (sc. νηδος), properly, a femin. adjective from ἔχω. The epithet πολυδέσμου suggests that it may mean a structure of *joined* planks. Cp. σχεδόν.

1. 34. Σχερίη. The Phaeacians had formerly dwelt in 'Τηρείη (Od. 6. 4), 'the Highland'; then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

1. 36. περὶ κῆρι .. τιμήσουσι. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e. g. *περὶ.. φιλεῖν*, Od. 8. 63, and *κῆρι.. φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. Τροίης, sc. γαῖης = 'Troy-land.' *Ιλιον* is the city.

1. 41 = Od. 4. 475

1. 43. διάκτορος, see on Od. 1. 84.

11. 44–46 = Od. 1. 96–98.

1. 47. εὐλετὸ δὲ ῥάβδον. So Virg. Aen. 4. 242

*Tum virgam capit; bac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit:
Dat somnos adimitque, et lumina morte resignat.*

1. 50. Πιερίνη δ' ἐπιβὰς, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. πυκνὰ πτερὰ, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. πολέεσσιν, § 13. 5. Cf. πολλὰ κύματα .. βάντ' ἐπιόντα τε, Soph. Trach. 112.

1. 56. ἡπειρος may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. ἐσχαρόφιν. For the position of the *ἐσχάρη*, see plan of House. The termination *-όφιν* points to a noun of the second and not of the first declension. Cp. *εὐνῆφιν*, the ordinary form, Od. 2. 2.

1. 60. εὐκεάτοιο, either Virgil's *fissile lignum*, or 'deftly split' into billets. θύον, perhaps the *arbor vitae*.

1. 62. ἐποίχεσθαι, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἴστᾶν παλιμβάμους ὁδούς.*

κερκίδ[ι] = 'with the shuttle,' § 6.

1. 66. σκῶπες may mean the 'little horned owl,' and εἰνάλιαι κορῶναι, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' τανύγλωσσοι, 'long-tongued,' refers to their constant screeching.

1. 67. θαλάσσια ἔργα, 'business in the waters;' e. g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτῷ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. πίσυρες, Aeolic form for *τέσσαρες*.

λευκῷ, 'bright,' 'sunlit.' Cp. μέλαν ὅδωρ, Od. 4. 359.

1. 77. Join ἄντην ἰδοῦσα.

1. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

1. 88. αἰδοῖος τε φίλος τε, 'an honoured and welcome guest ;' with πάρος θαμίζεις, cp. Od. 4. 811.

1. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

1. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

1. 95. ἤραπε θυμὸν ἔδωδῆ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

1. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

1. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

1. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. I. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κεῖται, i. e. 'favourably in relation to.'

1. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

1. 108. Ἀθηναῖην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

1. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

1. 112. ἤνωγει, 'he bade me,' sc. sup. vv. 30 foll.

1. 118. σχέτλιοι, from ἔχεσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

1. 120. ἀμφαδίην. Fem. accus. of adjecit. used adverbially (cp. σχεδίην, ἀντιβίην) = 'honourably,' a marriage that one may confess to without shame. ποιήσετ[αι], conjunctive.

1. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (*ὅρτυξ*) common in the Archipelago suggest the etymology of the name.

1. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

1. 125. Ιασλῶν. This word (from *ala* or *ia*) points to the origin of the myth as connected with the fertile powers of the soil.

1. 126. φῇ θυμῷ εἴξασα, 'yielding to her own inclination,' i. e. not perforce.

1. 127. νειῶ ἐνι τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called *νεῶσαι*, when the ground was ‘freshened up;’ *νεῖσθαι* is hardly parallel in meaning with the Latin *novalis*.

1. 127. ἄπυστος, see Od. 4. 675.
1. 130. περὶ τρόπιος βεβαῶτα, ‘bestriding the keel;’ see inf. v. 371.
1. 132. ἔλσας, of a ‘crushing’ blow, from εἴλω, ‘to squeeze.’ Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.
- II. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.
1. 139. ἀνώγει is the present tense from a verb ἀνώγω, ηνωγον, formed from the earlier perf. ἀνωγα.
1. 140. οὐ πῃ πέμψω is not so much ‘I won’t’ as ‘I can’t dismiss him,’ οὐ γὰρ πάρα νῆσ.
1. 143. οὐδέ̄ ἐπικεύσω, parenthetical = ‘without reserve.’ ὡς κε follows directly from ὑποθήσομαι.
1. 150. ή[ε], § 23. 3.
1. 153. οὐκέτι, ‘no longer.’ At first she found favour in his eyes till he became home-sick.
1. 155. παρ’ οὐκ ἐθέλων ἐθελούσῃ, i.e. οὐκ ἐθέλων παρ’ εθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεόν.
1. 156. ἡρόνεσσι, see inf. vv. 418 foll.
1. 160. κάμμορε = κατάμορε, ‘fate-crushed;’ cp. καμμονίη, for καταμονίη, II. 22. 257.
1. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., answering to a masculine πρόφρων, with short form of root φρα. Cp. προφράξομαι, ‘to be careful for.’
1. 163. ἵκρια, see on v. 252 inf.
1. 164. ὑψοῦ, as the ἵκρια form the highest part of the hull. He naturally begins by laying the keel.
1. 173. ἄλλο τι δὴ τόδε μήδεαι, ‘Surely thou art *berein* devising something else, and not my safe despatch.’
1. 174. κέλεαι, § 4. 3.
1. 175. ἔισαι, cp. Od. 3. 10.
1. 179. μή τι μοι αὐτῷ, ‘that thou wilt not devise any other mischief, to do me harm;’ κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.
- II. 180, 181 = Od. 4. 609, 610.
1. 182. Trans. ‘In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.’
1. 185. κατειβόμενον, ‘that down-flowing water of Styx,’ running from the upper world into the realms below.
1. 189. ὅτε με χρειῶ, ‘whenever need might press so hard on me.’
1. 197. οἰα βροτοὶ ἄνδρες ἔδουσι. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

1. 202. *τοῖς ἄρα*. Yet the conversation is only between two. Cp. Od. 7. 47.

1. 205. *σὺ δὲ χαῖρε καὶ ἔμπης*, 'Yet a blessing go with you notwithstanding.'

1. 215. *τόδε χώεο*, 'be thus angry'; *τόδε*, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 *κείνῳ τόδε μὴ χαράσσου*.

1. 224. *τόδε τοῖσι*, see on sup. v. 155.

1. 225 = Od. 3. 329.

1. 226. *ἔλθοντες.. τώγε*. Notice the confusion between plural and dual.

1. 230. *ἀργύφεον*. The second half of the word is referred by some to the root *ΦΑ* = 'appearance.' Others compare it with the termination of diminutives, e.g. *ξωνίφιον*.

1. 234. *πέλεκυς* (*πλή-σσω*), the *axe* for felling (inf. v. 244), *σκέπαρνον*, the *adze* for squaring and smoothing (inf. v. 237). Join *ἄρμενον ἐν παλάμησι*, as in Il. 18. 600 *τροχὸν* ('potter's wheel') *ἄρ.* *ἐν.* *παλ.* Syncop. 2nd aor. particip. of *ἄρω*.

1. 235. *ἀμφοτέρωθεν*, like the Lat. *bipennis*.

1. 237. *έύξοον*, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

1. 240. *αὖ πάλαι περίκ.*, 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

1. 244. *πάντα*, 'in all.' Cp. Od. 8. 258. *πελέκικησεν*, 'lopped.' The work of the *σκέπαρνον* begins at *ξέσσε*.

1. 245. *στάθμη* is not the plummet (*σταφύλη*), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

1. 248. *γόμφουσιν*. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called *ἥλοι*. The *άρμονίαι* may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a *γόμφος*.

1. 249. *ὅσσον τίς τ'*. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' *τορνώσεται* is probably for *τορνώσῃται*. The *τόρπος* used is a pencil at the end of a string working round a centre to mark circles.

1. 251. *τόσσον ἐπ'* = *ἐπὶ τόσσον*.

1. 252. *ἴκρια δὲ στήσας*. Trans. 'And he worked away at his ship ([*ἐ*]ποίει), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol compares the *σταμῖνες* to the vertical threads or warp (*στήματα*) of the loom, which sufficiently describes their position. The side-planking (*ἐπηγκενίς*, cp. *διηγκεκῆς*) was naturally fastened on last (*τελεύτα*). The middle or waist

of the ship was undecked, and contained the rowers' benches and the hold (*άντλος*). The *ἴκρια* are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of *ἴκριον* = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

1. 256. φράξε δέ μν, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

1. 257. ὑλην, the Schol. interprets as *ballast*, *ξύλα*, *λίθος*, *ψάμμον*.

1. 260. ὑπέραι = 'braces,' to trim the yard-arm to the wind; κάλοι = 'halyards,' to raise and lower the *ἐπίκριον*, cp. Od. 2. 426, where they are described as *εὐστρέπτοισι βοεῦσιν*. πόδες (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδίη* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

1. 262. τῷ = 'for him;' cp. Od. 8. 417.

1. 265. ἐν δέ οἱ ἀσκὸν, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

1. 266. ἦδα or ἦδια. This word is pronounced in three different ways to suit the metre *η̄δā*, as here; *η̄δā*, Od. 2. 289; and *η̄δā*, Od. 12. 329.

1. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῦν*), while others regarded them as a flight of doves (*πελειάδες*) scared by the hunter Orion. Boötes, called by Hesiod *Ἄρκτούρος*, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

1. 273. ἐπίκλησιν καλέουσι, 'they sur-name,' cognate accus.

1. 274. ἡ τ' αὐτοῦ στρέφεται, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

1. 277. χειρὸς seems to be used with special reference to the pilot's

band on the rudder. ἐπὶ ἀριστερὰ, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιὰ χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

1. 279 = Od. 7. 268.
1. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'
1. 281. εἴσατο δ' ὡς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἴσατο δ' ὡς βίνδν ὅτε εἰδεται, κ.τ.λ. Aristarchus reads ὅτ' ἔρινδν, but it is hard to see how mountains could look like a fig-tree; others read βίδν, 'a peak,' Od. 9. 191. A further difficulty in βίνδν is that the ultima of ὅτε should be lengthened before Fp (§ 2), as inf. v. 426; but if βίνδν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἴσατο δ' ὡς ὅτε, cp. ἥριπε δ' ὡς ὅτε πύργος, Il. 4. 462.
1. 282. Αἰθιόπων, cp. Od. 1. 22.
1. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.
1. 289. πεῖραρ, like τέλος θανάτου, inf. v. 326.
1. 290. ἀλλ' ἔτι μὲν μιν, 'But I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.
1. 293. Join συν-εκάλυψε νεφέεσσοι.
1. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'
1. 300. δείδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὄρα μὴ πῆμα σαντῆ τίθης (not conjunctive), Eurip. Ion 1525 ὄρα.. μὴ σφαλεῖσα.. αἰτίαν θεῷ.. προστίθης = 'see whether you be not actually doing so.'
1. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.
1. 311. μεν κλέος ἥγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.
1. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus.*
1. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κῦμα of v. 313. Some commentators treat ὑπόβρ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclitic accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (*κνίσην*) as if from δίπτυξ.
1. 320. ἀνσχεθέειν, poet. form for ἀνασχεῖν, 'to hold up.'
1. 323. κρατός. Notice quantity and accent.
1. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 9. 2.
1. 328. ἀκάνθας, 'thistle-heads,' ἀκή.. ἀνθος.
1. 329. ἀμ πέλαγος .. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

1. 331. προβάλεσκε, 'would toss him' as a ball.
1. 332. εἴξασκε, 'gave him over to the W. wind to chase.'
1. 334. αὐδήεσσα. This epithet distinguishes human speech from the language of the Gods; while μέροψ marks off the civilized nation from the savage or the brute. But cp. Od. 10. 136, where Circe is called θεὸς αὐ. Another old reading was οὐδήεσσα which was interpreted ἐπίγειος (from οὖδας).
1. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.
1. 340. ὅτι, 'in that,' explaining the form that his anger took.
1. 342 = Od. 6. 258.
1. 344. χείρεσσι νέων, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).
1. 345. γαῖης depends on νόστον, as γῆς πατρώας νόστος, Eur. Iph. Taur. 106.
1. 346. τῆ, an imperat. from root TA. (*τείνω* etc.), it is almost always joined with another imperat., like βασκ' ίθι. Here with τάνυσσαι (better written proparox. as the imperat. I aor. mid., though the commoner reading is the inf. τανύσσαι).
- ὑπὸ στέρνοιο. The easier reading is στέρνοισι, but cp. Il. 4. 106 ὑπὸ στέρνοιο τυχήσας.
1. 357. ὅ τέ με. It is better to read with Aristoph. ὅ τε as two words = ὅτι τε [Epic τε of generality] than ὅτε. Cp. ὅ = ὅτι, Od. 1. 382. But ὅτε would be possible in a quasi-causal sense on the analogy of the Latin *cum*.
1. 359. φύξιμον, 'chance of escape,' adject. for abstract noun.
1. 361. ὄφρ' ἀν μέν κεν. This is like the double ἀν of Attic syntax which is never found in Homer. Cp. Od. 4. 733; 9. 334.
1. 367. κατηρεφὲς, 'over-arching.'
1. 368. ἡίων, cp. sup. v. 266. Perhaps, 'corn,' (from εἴα = ζεία), here = 'chaff.'
1. 369. τὰ μὲν ἄρ τε, 'the chaff indeed the wind scatters.' For τε, see v. 357. διεσκέδ, aorist of custom.
1. 371. ἀμφὶ . . . ἔβανε, 'bestrode.'
1. 377. ἀλόω, i. e. ἀλάου (ἀλαόμαι), contracted to ἀλῶ, and lengthened by inserted ο, § 18. 2.
1. 379. ἀλλ' οὐδ' ὥσ, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.
1. 381. Αἴγας (ἐπ-αιγ-ίζω, ἀίσ-σω). The home of storms: perhaps, as Schol. says, on the wild coast of Achaea, others put it near Euboea.
1. 385. πρὸ, i. e. in front of the swimmer.
1. 389. πλάξετο, 'drifted.'

1. 390. **τέλεσε**, i. e. brought to full perfection, not = 'ended.' Cp. **τέλος θανάτου**, sup. v. 326 = 'realisation or accomplishment of death.'

1. 391. **ἡδέ**. For this Aristarchus read **ἡ δὲ**, but there is no real antithesis between **ἀνεμος μὲν** and the next clause.

1. 393. **ὅξν .. ἀρθεῖς**, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italianam summa sublimis ab unda.

1. 394. **βίοτος φανήγ** = 'a glimpse of returning life.'

1. 396. **ἔχραε**, 'assailed him.'

1. 398. **'Οδυσῆ[ι], § 6.**

1. 400. **ὅστον τε γέγωνε βοήσας**, 'as far as [one] makes himself heard with a shout.' **γέγωνα**, perf. like **ἀνωγα**, with pres. signification.

1. 402. **[έρ]βόχθει**, imperf.

1. 404. **οὐ γὰρ ἔσταν**, 'For there were no harbours, receptacles for ships, nor roadsteads.' **ἐπ-ιώγη**, doubtless from **ἀγ-νυμ**, where the seas are broken. Cp. **κυματωγή**, Hdt. 4. 196.

1. 409. **τόδε λαῖτρα .. ἐτέλεσσα**, 'I have got over this gulf by cutting my way through it,' sc. by swimming. **λαῖτρα** is governed both by verb and participle, as **οὐ τι διαπρήξαιμι λέγων ἐμὰ κῆδεα**, Od. 14. 197.

1. 410. **φαίνεται[αι]**, § 6. **θύραζε**, 'clear away,' epexegetical addition.

1. 411. **ἔκτοσθεν**. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

1. 416. **ἔστεται**, not in the government of **μή**, but a vivid statement of what seems an absolute certainty.

1. 418. **ἡρόνας παραπλῆγας**, 'spits that meet the seas aslant.' A cliff is struck full by the sea (**ἀντιπλῆξ**, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that **λιμένας** is a true epexegesis.

1. 426. **ἔνθα κ' ἀπὸ .. ἀράχθη**, 'There he would have had his skin stripped off, and his bones broken.' **ρινούς** and **όστέα**, both accusatives of part affected.

1. 430. **τὸ μὲν**, sc. **κῦμα**.

1. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

1. 438. **ἔξαναδὺς** = 'getting outside the surf.' **κύματος .. τά τε**, cp. Od.

1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima*, etc.

1. 439. **νῆχε παρέξ** = 'he kept swimming along outside.'

1. 444. **ἔγνω δὲ**, (apodosis to **ἀλλ' ὅτε**, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

1. 447. **αἰδοῖος**, 'He deserves respect who,' etc.

1. 448. Join **ὅς τις ἀνδρῶν**.

1. 452. πρόσθε, 'in front of him.'
1. 453. ἔκαμψε, 'let them droop.'
1. 458. ἀμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέFετο (*πνέω*).
1. 459. ἀπὸ ἔο, o lengthened before *fēo*, § 2.
1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
1. 467. μή μ' ἄμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-ῦνιά τ' ἔρση, Od. 13. 245.
1. 468. κεκαφηότα, cp. κέκηφα, from κάπτειν (*καπ-ύσσειν*).
1. 469. ἡῶθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The *πρὸ* is adverbial and does not govern ἡῶθι.
1. 471. εἴ με μεθήγῃ, 'to see whether the chill will release me;' μεθήγῃ, Epic conjunct., § 23. 1, parallel to ἐπέλθῃ.
1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
1. 477. Join ἐξ ὅμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
1. 478. διάη, imperf.: others read διάει (cp. ἐτίθει) from διάημι.
1. 481. Join ἀλλήλ...ἐπαμοιβῇ.
1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχεύσατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμησάμενος, Od. 9. 247.
1. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
- ἡλιθα from ἄλις.
1. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217.
1. 487. The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἐσχ.) with no neighbours near him from whom he may get a light (αὔγῃ) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
1. 492. παύσειε, sc. ὥπνος.

BOOK VI.

1. 2. ὥπνῳ = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to a form *Farewō*.
1. 4. Τπερείη, Od. 5. 34.
1. 8. ἀλφηστάων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

1. 14. μητιόωσα, § 18. 2.
 1. 18. χαρίτων. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.
 1. 19. ἐπέκειντο, 'were closed,' lit. 'lay on [the σταθμοῖ].'
 1. 23. ὁμηλική for ὁμῆλιξ. Lat. *aequalis*. Cp. Od. 3. 49.
 1. 24. μιν, is governed by προσέφη, 'addressed her.' ἔεισαμένη means 'having likened herself,' as in τῷ δ' ἄρ' ἔεισάμενος, Od. 11. 241.
 1. 25. τί νύ σ' ᾖδε = 'How is it that thy mother has such a lazy daughter in thee?' ἀκηδέα is the predicate.
 1. 27. ὥνα = 'at which,' cp. Od. 4. 821. τὰ δὲ τοῦσι, 'and provide fine clothes too for those who take thee to thy home;' so ἤγετο, Od. 4. 10.
 1. 29. ἀνθρώπους ἀναβαίνει, 'spreads among men.'
 1. 33. ἐντύνεαι, aor. conjunct. with long *v*, the last two syllables being scanned in synizesis.
 1. 35. θῇ seems to take up ἀριστῆς. Others refer it to Φαιήκων, as if to remind Nausicaa that she is wooed by *native* suitors. One MS. reads θῇ τοι γένος (by birth) ἐστὶ καὶ αὐτή.
 1. 36. ἡθῇ πρὸ, see on Od. 5. 469.
 1. 40. πλυνοί, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone.
 - Il. 22. 153.
 1. 43. οὐτ' ἀνέμοισι. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called ἀγάννιφος, Il. 18. 186, and which is shrouded in πυκινὸν νέφος. Cp. Lucret. 3. 18, foll.
- Apparet divom numen sedesque quietae,
Quas neque concutunt venti, neque nubila nimbis
Adspergunt, neque nix, acri concreta pruina,
Cana cadens violat; semperque innubilus aether
Integrit, et large diffuso lumine ridet.*
1. 45. πέπταται = 'is outspread,' ἀνέφελος, the *a* long because the original form of the word is δνέφος (*δνοφερός*).
 1. 47. διεπέφραδε (διαφράζω), second aor. redupl., 'told him what to do.'
 1. 49. ἀπεθαύμασε, ἀπὸ intensive, 'was lost in wonder at,' as in ἀπεχθαίρειν, ἀπε-μηνίω. Lat. *de*.
 1. 53. ἡλάκατα (no singular in use) = 'yarn.' The distaff is ἡλακάτη.
 1. 54. Join ἐρχομένῳ μετὰ, 'going to join.' ὥνα = 'where.'
 1. 57. οὐκ ἀν δή μοι ἔφοπλ., 'Couldn't you get me ready?' ἀπῆνη, like ἀμαξα, is a four-wheeled cart.
 1. 59. βερυπωμένα, an Epic form for ἐρύπωμένα (*βυπόω*).
 1. 60. σοι ἔοικε . . ἔοντα, the participle being drawn into the accusatival

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construction with the infin. The reading ἔοντι .. ἔχοντι is a needless attempt to get over the difficulty. Cp.

οὐκ ἔμελέν μοι ταῦτα μεταλλῆσαι καὶ ἐρέσθαι
ἀστυν καταβλώσκοντα. Od. 16. 465.

1. 66. θαλερὸν γάμον, probably = 'fruitful marriage' : which gives the reason why a maid was shy of naming it.

1. 70. ὑπερτερή only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

1. 71. ἐκεκ[έ]λετο. Reduplicated and syncopated aor. (*κέλομαι*).

1. 73. ὑπαγόν, ὑπὸ = 'under the yoke.' Od. 3. 476.

1. 80. χύτλον, (*χέω*), is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

1. 83. ἄμοτον τανύοντο, 'stepped straight on without flagging.' *ἄμοτον* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

1. 84. ἀλλαῖ = 'as well,' Od. 1. 132.

1. 87. ὑπεκπροέει = 'flowed from below (*ὑπέκ*), passed on (*πρό*) and ran out again,' see on sup. v. 40. An analogous force of the prepositions may be traced in *ὑπεκπροέλυσαν*.

1. 91. ἐσφόρεον, 'carried them into;' cp. *κοῖλον σπέος εἰσερύσαντες*, Od. 12. 317.

1. 94. ἡχι μάλιστα = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

1. 96. λίπ' ἐλαίω, see Od. 3. 466.

1. 98. μένον εἴμι. τερσ., 'waited for the clothes to dry;' cp. Od. 1. 422.

1. 101. μολπή, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

1. 102. κατ' οὔρεος .. κατὰ Τηγύγετον. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ἰοχέαιρα*, (*χέω*), 'archer.'

1. 107. The order is ἦ γε ἔχει κάρη ἥδε μέτωπα ὑπὲρ πασάων. Cp. ὑψοῦ δὲ κάρη ἔχει, 'rears his head,' Il. 6. 509.

1. 110. ἔμελλε, 'was thinking of.' She does not begin to pack till inf. v. 252.

1. 114. ἦ οἱ ἡγ. πόλιν, 'who might be his guide to the city;' cp. Od. 7. 22.

1. 116. ἄμαρτε .. ἔμβαλε, sc. Nausicaa.

1. 117. Join ἐπ .. ἄνσαν.

1. 119. τέων, § 15. 3.

- l. 121. θεουδής, i. e. θεοδέης. The -ou is due to position.
- l. 122. ὡς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
- l. 123. νυμφάων is added as a nearer definition of κουράων.
- l. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
- l. 129. ὡς ῥύσαιτο, 'that girt round his body it might cover his nakedness.'
- l. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαεινά, Il. 13. 435.
- l. 132. μετὰ βουσὶ.. μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
- l. 135. ἔμελλε, 'was faint;' χρειώ γάρ ἵκανε.
- l. 138. τρέσσαν, 'fled scared.' ἤόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
- l. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.
- l. 143. αὗτως = 'just as he was;' explained by ἀποσταδά.
- l. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
- l. 149. θέος νύ τις ἡ βροτός ἔστι, see on Od. 4. 140.
- l. 157. λευσσόντων, after σφισι, is a construction leading towards a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος .. εἰσοιχνεῦσαν, *constructio ad sensum*. So ψυχὴ .. ἔχων, Od. 11. 90, where ψυχὴ implies ἀνήρ.
- l. 158. περὶ κῆρι, see on Od. 5. 36.
- l. 159. βρίσας (*βρίθω*), 'having prevailed by his gifts.' σε is governed by ἀγάγηται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.
- l. 162. Δήλω. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτύγονος φοῖνιξ, Eur. Hec. 458.
- l. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἐταφον, Aesch. Pers. 1000.
- l. 167. δόρυ, in its first meaning = 'tree.'
- l. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
- l. 174. παύσεσθαι, sc. τὸ κακόν,.. πάροιθε = 'ere that,' before it ceases. τελέουσι is fut. tense.
- l. 175. σὲ .. ἐσ πρώτην = ἐσ σὲ πρώτην.
- l. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

I. 182. κρεῖσσον τοῦ γε ἡ ὅτε. ἡ ὅτε resumes and explains the τοῦ.
Cp. II. 15. 509.

οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
ἡ μᾶξα.

I. 184. ἀλγεα, accus. in apposition to the sentence. Cp. II. 14. 28 λαὸν
ἀγειρούσῃ, Πριάμῳ κακά. Ib. 196

οὐ τις διστεύσας ἔβαλεν . . .

. . . τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225
ἔτλα δ' οὖν

θυτὴρ γενέσθαι θυγατρὸς γυναικοποίων πολέμων ἀρωγάν.

I. 185. μάλιστα δέ τ' ἔκλυνον αὐτοί, 'they feel it best themselves.' That is to say, 'They bear the congratulations of friends; and they bear the envious words of enemies' (this suggests the use of *κλύνειν*), 'but they hear the story of their joy told best by their own hearts.' *ἔκλυνον* is aor. of custom. Cp. II. 13. 734, where it is said of the wise man,

καὶ τε πολέας ἐσάωσε· μάλιστα δὲ καύτδες ἀνέγνω.

I. 187. ἐπεὶ, the apodosis to this is at νῦν δὲ, v. 191. The second *ἐπεὶ* there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

I. 190. τάδ' ἔδωκε, 'assigned these woes to you.'

I. 193. ὃν (sc. μὴ δεύεσθαι from οὐ δευήσεαι) ἐπέοικε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

I. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. II. 346.

I. 200. ἡ μή που φάσθε= 'You don't mean that you think, do you?'

I. 201. οὐκ ἔσθ' οὗτος ἀνήρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects *διερδός* with *διαίνω*, 'moisten,' the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer *διερδός* to δίεσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνήρ, οὐδὲ ἔσσεται οὐδὲ γένηται.

I. 207. πρὸς Διός= 'under the guidance of,' as οἴ τε θεμίστας πρὸς Διός εἰρήναται, Il. I. 238.

I. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So II. I. 167

σοὶ τὸ γέρας πόλυ μεῖζον, ἔγώ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων.

I. 210. ἐπὶ= 'besides.' Not only fresh water to wash with, but shelter too.

1. 212. Join κατὰ (κάδ) εἰσαν.

1. 214. εἵματα, 'for raiment,' in apposition to φᾶρος, χιτῶνα.

1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'

1. 224. νίξετο χρόα ἄλμην, the double accus. on the analogy of ἀφαιρεῖσθαι τί τινα, Il. 1. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῦ = 'with water from the river.' Cp. λό' ἐκ τρίποδος, Od. 10. 361.

1. 229. The apodosis to ἐπεὶ δὴ begins here.

1. 231. θάκινθίνῳ ἀνθεὶ δμοῖς, apparently because of its dark colour.
καὶ τὸ ἵον μέλαν ἐντὶ καὶ ἡ γραπτὰ θάκινθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596

Argentum Phrygiusue lapis circumdatur auro.

1. 234. τελεῖει, sc. the ἀνήρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.

1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum.*

1. 242. δέατο (pres. δέαται), a 2nd aor. form, the 1st aor. is δοάσσατο and the fut. δοάσσεται. The frank language of Nausicaa was sharply criticised by the early commentators. They did not realise that she was but a maiden talking to her maidens.

1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

1. 255. ὅρσεο ἴμεν, 'rouse yourself to go,' as ἀρτο πόλινδ' ἴμεν, Od. 7. 14. ὅρσεο (which appears as ὅρσεν, Il. 4. 264) presupposes an aorist form ὁρσόμην, parallel to the shorter form without sigma, from which come ἀρτο, ὄροντο.

1. 257. εἰδησέμεν, § 23. 8.

1. 259. δῆφα δὲ μὲν κε. For the combination ἀν κε, cp. Od. 5. 361. With ἰομεν ἀγροὺς, 'move along the fields,' cp. δδὸν λέναι, Od. 10. 103; στέχειν ἀνηρότους γύας, Aesch. P. V. 708. Cp. εἰρύαται δδὸν, inf. v. 262.

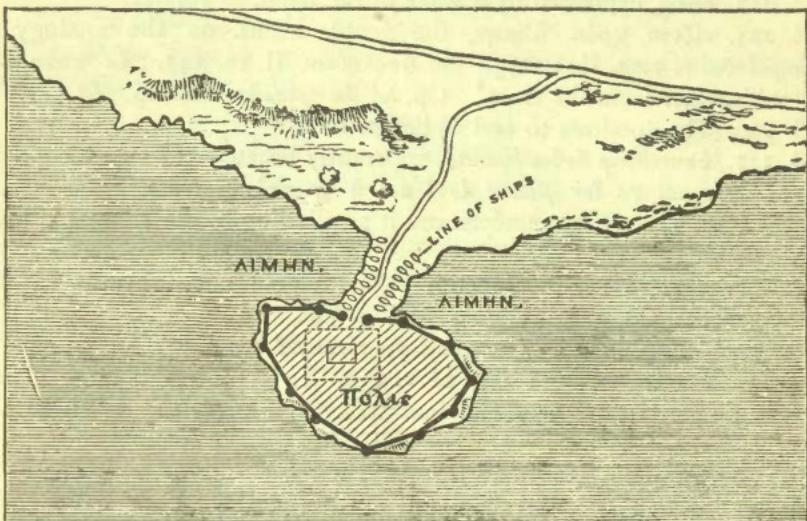
1. 261. ἔρχεσθαι, infin. for imperat.

1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.

ἐπιβείομεν, *metathesis quantitatis*, for ἐπιβέωμεν (*ἐπιβῶμεν*), as εῖος for ἔως, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Αστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

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accompanying sketch is an attempt to show the relative position of the objects described.



l. 265. It is a mistake to render *εἰρύαται* as = 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = *ἔφεστιον*, although written in that form by Herodotus, for Homer uses *ἔφεστιος*, Od. 7. 248. But it may possibly be referred to *ἐπιστῆναι*, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

l. 266. *ἐνθα δέ*. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. *ῥυτοῖς*, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. *ἀραρῦα* cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading *σπεῖρα*, = 'sails,' causes a metrical difficulty. Eustathius wrote *σπεῖρας*, = 'hawsers.' For *ἀποξύνουσι*, 'taper,' Butt-mann conjectured *ἀποξύνουσι*, which most modern editors accept.

l. 273. *ὁπίσσω*, 'by-and-by' = 'if I am so reckless.'

l. 276. *κομίσσατο* = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. *τίς*. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. *ἴξει δέ μν*, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. *ἴχεις Ἐλένην*, Od. 4. 569.

1. 282. **βέλτερον.** ‘Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,’ etc. The sneering tone continues.

1. 286. **ἢ τις ρέζοι.** The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. *μίσγηται*.

1. 287. **ἔόντων** stands in so emphatic a position, that the interpretation, ‘her friends still living,’ seems necessary; *φίλων* is more closely defined by *πατρὸς καὶ μητρός*.

1. 288. **ἀμφάδιον**, see on Od. 5. 120.

1. 289. **ῶδε = ‘just as I say it.’**

1. 291. **ἄλσος Αθήνης αἰγείρων**, ‘a grove of Athena, of black poplars;’ both ‘Αθ. and *αἰγ.* depend on *ἄλσος*, but the latter gen. adds a further description. Otherwise we might take *ἄλσος αἰγείρων* as one logical noun = ‘a poplar grove.’

1. 293. **τέμενος** = ‘the royal park.’ Cp. Thucyd. 3. 70, 5.

1. 300. **καὶ πάις, vel infans.**

1. 301. **οὐ μὲν γάρ τι.** Trans. ‘For the houses of the Phaeacians are not at all made like it (*τοῖσι*, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.’ For the additional clause *οἶος, κ.τ.λ.*, cp.

οὐ τι τοιοῦτον ἐτύχθη,

οἵην τερπαλήν θεὸς ἤγαγε. Od. 18. 36.

1. 303. The shortening of the middle syllable of *ἡρως* is unusual. Perhaps *βέβληαι*, Il. 11. 310, is a dactyl, which would afford a parallel.

1. 304. **διελθέμεν**, for the *ἐσχάρῃ* was at the further end.

1. 307. Arete is represented sitting (*ἡ δ' ἡσται*), so the words must mean that her seat is set against a column.

1. 308. **ποτικέκλιται αὐτῇ** may be *ποτικ. κίονι* = ‘both seats against the same.’ Or *αὐτῇ* may be a brachylogy for *αὐτῆς* (sc. ‘Αρήτης) θρόνῳ. Cp. *δομοῖα νοήματα Πηγελοπείη* for *νοήμασι Πηγελοπείης*, Od. 2. 121.

1. 312. **εἴ καὶ μάλα.** ‘Even though thou art from a distance,’ adding emphasis to the *καρπαλίμως*.

Il. 313–315. These verses, which occur in Od. 7. 75–77, seem superfluous here and are wanting in several MSS.

1. 316. **φαενῆ.** The handle of the whip was probably polished and ornamented.

1. 318. **εὖ μὲν τρώχων**, ‘and well they sped with prancing pace.’ It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. *πλισσόμενοι πόδεσσι*.

1. 319. **ἢ δὲ μάλ’ ἡνιόχευε**, ‘and she drove skilfully, and laid on the lash with judgment.’ She had to suit her pace to those who were on foot.

l. 321. δύσετό τε .. καὶ ἵκοντο = 'As the sun set they came.' Cp. Od. 7. 289.

l. 330. ἐπιζαφελῶς. ἐπι-ξά[δια] and φελ- = 'swell,' as seen in ὁ-φέλ-λω.

BOOK VII.

l. 1. ἡρᾶτο, takes up the εὐχόμενος of 6. 328.

l. 4. στῆσεν, sc. τὸν ἡμιόνους. So στῆσαι ἵππους, Il. 5. 755. Join ἀμφίς μιν.

l. 7. ἔδν, § 15. 2.

l. 9. Ἀπείρηθεν, from Ἀπείρη = 'the limitless land ;' a fanciful name, like Ὑπερέη, Od. 6. 4.

l. 10. ἔξελον, sc. Φαίκης, 'chose out of the booty for Alcin.' Cp. Od. 9. 160.

l. 11. δῆμος ἀκουεν [αὐτῷ], 'listened to him,' ὡς θεοῦ.

l. 12. τρέφε, 'was nurse to.' The following ἣ.. ἣ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.

l. 15. ἡέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.

l. 20. παρθενική=παρθένος (as ὀρφανικός, Il. 6. 432), 'a virgin, a young girl.'

l. 23. Ἄλκινόνου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαῖῆς is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ ἀπία as a name for the Peloponnesian is a different word.

l. 25. τῷ, 'wherefore.'

l. 28. δὸν μὲν κελεύεις, sc. δεῖξαι.

l. 29. ναίει, Od. 1. 404.

l. 30. σιγῇ τοῖον, see on Od. 1. 209.

l. 31. προτιόσσεο=πρόσβλεπε.

l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.

l. 34. θοῆσι is such a regular epithet of νηνοῖ that here it is quite unemphatic: but ὀκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'

l. 35. ἐκπερώσατ, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.

l. 36. ἡὲ νόημα. This comparison is worked out Il. 15. 80.

l. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.

l. 44. ἥρων refers to the chieftains who came each with his retinue.

l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.

l. 49. πεφραδέμεν, Schol. ἐπιδεῖξαι, cp. § 16. 2 and § 17. 5.

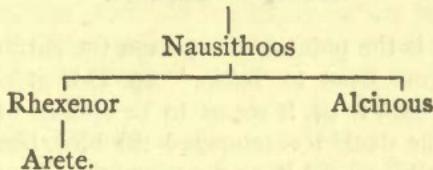
1. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

'Ἀλκυόνην καλέεσκεν ἐπώνυμον, οὗνεκ' ἄρ' αὐτῆς
μήτηρ ἀλκυόνος πολυπενθέος οἵτον ἔχουσα
κλαῖε. Il. 9. 562.

Here Arete is so called *καθὸς ἀρητῶς* καὶ *εὐκταίως* ἐγεννήθη, Schol. Cp. the use of ἐπίκλησιν, Od. 5. 273.

τοκῆων must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,

Poseidon = Periboea



1. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

1. 61. τῇ, sc. Periboea.

1. 64. τὸν μὲν ('Ρηξῆνορ) ἄκουρον, i. e. without a male heir, as the addition μίαν οἶην, κ.τ.λ. shows.

1. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

1. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

1. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, 'sicut illa maxime ex animo in pretio habita est, et etiamnum babetur, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήσσα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

Nec minus baec nostri notescit fama sepulcri,

Quam fuerant Pbitii busta cruenta viri;

where *fuerant* = *fuerant nota*, from *notescit*.

1. 72. δειδέχαται, from δείδεγμαι, Epic perf. with present sense, from δείκνυμι, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, δεικανάμαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαι, or δείδεγμαι, and so translate it 'welcome her.' Cp. § 17. 4.

1. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

1. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

1. 80. Ἀθήνη, 'Athens ;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκρόπολι ταύτη Ἐρεχθέος τοῦ γηγενέος λεγόμενου εἶναι νῆσος, ἐν τῷ ἐλαίᾳ τε καὶ θάλασσα ἔνι.

1. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀκηρέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, I. 140; ἐσκευάδαται 4. 58. Trans. 'walls had been run ;' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back ;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἔντος ἔεργον (*εἰργον*), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πραπίδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε.. ἡπαρ ὑπὸ πραπίδων.

1. 95. ἐρηρέδατο, Schol. ἐρηρεισμένοι ἥσαν, from ἐρείδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἐνθα = ἐν θρόνοις.'

1. 97. ἔύννητοι (for ἔύνητοι), § 8. 2. βεβλήτατο, § 17. 4.

1. 99. ἐπητεανὸν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (*βωμός*, like *βάθρον*, from *βαίνω*) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτίκα λαμπτῆρας τρεῖς ἵστασαν ἐν μεγάροισι
ὅφρα φαίνοιεν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἱ = Ἀλκινόφ. Cp. Virg. Aen. 1. 703.

1. 104. μύλης, gen. Others read μύλης = μύλαις. μήλοπα καρπὸν, 'the yellow grain.'

1. 105. ὑφόστι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

1. 106. As ολά τέ follows directly on ἥμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὡς καὶ τὰ φύλλα τῆς αἰγέρου .. εὐκίνητα ράδιας καὶ ὑπὸ τυχούσης αὔρας, i.e. ‘any breath of air that comes.’

1. 107. καιροσέων, properly καιροέσσεων from καιρόεις, the adjct. from καιρός, the woof or cross-threads in weaving, for which other edd. write καιρουσσέων and καιροσσέων. Trans. ‘and from the close-wove linen, trickles off liquid oil.’ The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτῶνας

εἴσατ’ ἔυνήτους ἦκα στίλβοντας ἐλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in ‘dressing’ the fabric.

1. 108. ‘As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὡς = τόσον) are the women skilled in weaving.’

1. 110. τεχνήσσαι is for τεχνήσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἴδρεις. The ordinary reading ιστὸν τεχνῆσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. Ιστὸν may be retained with τεχνῆσαι as an accusative of reference; but ιστῶν is found in several good MSS. For the words περὶ .. ἐσθλὰς, see on Od. 2. 117.

1. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to παντάχοθεν, because it gives the enclosure in length and breadth. So ἐνθα καὶ ἐνθα in the same sense, Od. 10. 517.

1. 114. πεφύκαστι, as λελόγχαστι, Od. 11. 304; others read πεφύκει.

1. 117. τάων, § 14.

1. 118. χείματος, ‘in winter,’ genit. of point of time.

Θέρευς, § 4. I. ‘Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ’ αἰεῖ) the zephyr as it breathes is forming some fruits and ripening others.’

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἡσίη for ἡσάς, Od. 4. 447.

1. 120. ἐπὶ = ‘after.’ The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλῆ, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. οἱ, see on v. 103 sup. For ἀλωῆ, cp. Od. 1. 193.

ἔρβίζωται = πεφύτευται, Schol.

1. 123. Trans. ‘Of it (sc. ἀλωῆς) one part, a warm spot on level

ground, is dried by the sun' (there is a distinction between *τέρσεται* and the ordinary warmth that *ripens*), 'other grapes again (*ἐτέρας*, sc. *στραφυλᾶς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἔτερον μὲν* (v. 123) and *ἔτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

1. 127. *ἔνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

1. 128. *γανόωσαι*, § 18. 2. *πεφύασι*, § 21. 1.

1. 131. *δῆθεν=ἔξ ής κρήνης*. For *ἴησιν* used intransitively, cp. Od. 11. 239.

1. 132. *ἐν Ἀλκινόοι*, sc. *δόμῳ*.

1. 135. Join *εἰσω δώματος*, as Od. 8. 290. *εἰσω* goes usually with accus.

1. 138. *σπένδεσκον*, § 17. 6.

1. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἷματα ἔχειν*, Od. 17. 24. Join *βῆ διὰ δῶμα.. ὅφρα ἵκετο*.

1. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱος ἔησος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

1. 144. *ἰδόντες* (aorist), 'when they caught sight of.'

1. 145. *όρσόντες* (present), 'as they gazed.'

1. 148. *ὅλβια* can hardly be taken as adverbial to *ζωέμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *δις δημητικίην ἐκέκαστο, ὅρνιθας γνῶναι*. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

1. 152. *θᾶσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ἀπό*, 'far from friends.'

1. 154. *ἀκτήν*, see on Od. 2. 82.

1. 156. *ἀνδρῶν*, partitive genit. after *δις*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

1. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξεῖνον, κ.τ.λ.*

1. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανόνται*, 'are holding back.'

1. 164. *ἐπικρῆσαι* for *ἐπικεράσαι*, i.e. to mix with water in the *κρητήρ*.

1. 165. σπείσομεν, (*σπένδω*), § 3. 4.
1. 166. ἔνδον ἔόντων, 'from what she has within,' Od. 1. 140.
1. 167. ιερὸν μ. 'A., cp. Od. 2. 409.
1. 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
1. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute δν for δε μν. Cp. Od. 1. 71; 2. 54.
11. 172-176 = Od. 1. 136-140.
1. 177 = Od. 6. 249.
11. 183 foll., see on Od. 3. 340 foll.
1. 188. κατακείτε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμαι.
1. 189. Join ἐπι-καλέσαντες.
1. 192. ὁ ξεῖνος, 'this stranger,' demonstrat. use of definite article. ως X = ως κε.
1. 195. μηδὲ πάθησι, in construct. with ως κε. μεσσηγὺς, 'meanwhile,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν.. ἐπιβήμεναι.
1. 197. The common reading is κατακλῶθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γενομένῳ. κατανήσαντο is like ἐπινήθω, Il. 20. 128, or ἐπικλώθω, Od. 3. 208. κλῶθες is a metaplastic form for κλῶθοι from κλάθω.
1. 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
1. 204. καὶ μοῦνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
1. 205. οὐ τι κατακρύπτῃ, used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.
1. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. 1. 219.
1. 213. καὶ δέ. Trans. 'Aye! and'.. καὶ μᾶλλον, *vel magis*.
1. 216. 'Nothing is more shameless beyond [i.e. *iban*] an angry belly.' So ἔξοχ' ἀρίστας (*κούρας*) ἄλλά τε πόλλ' ἐπὶ τῆσι, Il. 9. 639.
1. 217. ἐπ[έ]λετο.. ἐκέλευσεν, aorists of customary action. There is no need of ν after ἐκέλευσε, because ἔο [*Feo*] takes the digamma, § 2.
1. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὴν, 'they made him forget his harp-playing,' Il. 2. 600.

1. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. I.
1. 223. ἐπιβήσετε, conjunct., § 3. 4, 'land me upon;' transitive 1st aor.
1. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne.. quidem*.
- ἰδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἔπειτά με καὶ λίποι αἰών.
1. 229. οἱ μὲν, this includes the guests who lived in the town.
1. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. I. 181. ἀπεκόσμεον, 'began to clear away.'
1. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτών. Cp. Od. 6. 214.
1. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, *tis πόθεν*, see on Od. I. 170.
1. 239. The readings vary between φῆς (i.e. ἔφης) and φῆς, 2nd person pres. The former is better. 'Saidst thou not?'
1. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'
- Il. 249-251 = Od. 5. 131-133.
1. 251. ἐνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. I.
1. 256. ἐνδυκέως. Perhaps, as ν may represent ο in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'
1. 261. Scan ἀλλ' ὅτε | — | δὴ δγ | δοόν μοι ἐ | πιπλόμεν | ον ἔτος | ἥλθε | . Here δοόν must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δὴ ὁγδάτον by synizesis.
1. 263. ἦ καὶ νόος. We should expect ἦ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἄγγελή mentioned here is brought by Hermes, Od. 5. 29 foll.
1. 265. ἔσσεν, 'clad me with,' ἔννυμι.
1. 266 = Od. 5. 268.
- Il. 267, 268 = Od. 5. 278, 279.
1. 270. ξυνέστεοθαι ὀλίγῳ. So Soph. Phil. 1168 ἄχθος φ ξυνοικεῖ.
1. 273. The meaning is that the waves swept him from his boat.
1. 274. Join ἀδινὰ στεν., as βαρέα στεν., Od. 5. 420.
1. 276. τόδε λαῦτρα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.
1. 278. 'There (sc. ἐν ὑμετέρῃ γαῖῃ) the wave would have dashed me on the beach as I tried to land.'
1. 280. εῖος, see on Od. 4. 90 and § 3. 6.
1. 281, 282 = Od. 5. 442, 443.
1. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

1. 284. διππετέος, see on Od. 4. 477.

1. 285. ἐκβάς is intended to give the same picture as ἐκ ποταμοῦ λιασθεὶς, Od. 5. 462.

1. 286. Join κατ-ἔχενεν.

1. 289. δύσετο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δείλετο, 'the sun was westerling.' δείλη was the 'afternoon,' Il. 21. 111.

1. 290. τεῆς, § 15. 2.

1. 292. ἡμβροτεν, i.e. ἡμαρτεν (ἀμαρτάνω), with a metathesis of *ap* to *pa*, i.e. ἡμρατον or ἡμροτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρία.

1. 293. ἀντιάσαντα, see on Od. 6. 193.

1. 294. ἔρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἀξέμεν, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'

1. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.

1. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.

1. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.

1. 307. 'We, the race of men, are touchy.' δύσκηλοι (ζῆλος, ζέω, *serveo*), in the masculine by *constructio ad sensum*.

1. 311. αἰ γὰρ.. ἔχέμεν. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὅλβιον εἴναι,
καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἥσι μενοινᾶ.

Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.

1. 314. οἶκον δέ τ' ἔγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested (by the word κάγὼ) in another MS. The reading in the text is generally translated, 'And O ! that I might give thee an house : ' carrying on the wish from αἰ γὰρ, sup. v. 311.

1. 316. μὴ.. γένοιτο, i.e. 'heaven forbid.'

1. 317. ἐσ τόδε.. αὔριον ἐσ, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐσ τόδῃ ἡμέρας, Eurip. Alcest. 9.

1. 318. τῆμος δὲ, 'and then,' i.e. when to-morrow comes.

1. 319. ἐλόσωτι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλῶσι, the contracted future, 'While they row you over the calm sea.' So πόντον ἐλαύνειν, Il. 7. 6.

1. 320. καὶ εἴ που, as we say, 'and anywhere else you like.'

l. 322. οἱ.. λαῶν, *ii ex civibus nostris qui.*

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. *ηῆς ἀνύσειε θαλάσσης ὕδωρ*, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. ἀν, § 7.

l. 4. ἡγεμόνευε, cp. Od. 3. 386.

l. 6. λίθοισι, i. e. the λαέσσαι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετώχετο (explained by v. 9), 'went about to accost every one she met.'

l. 11. ἀγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. ἵέναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἔμπληντο, § 20. 4. Join ἔμπλ. βροτῶν. The ξδραι = the λίθοι, sup. v. 6.

l. 18. τῷ.. ὕμινοις, 'over him, on head and shoulders;' for this epexegesis, cp. Od. 6. 235.

l. 21. ὡς κεν γένοιτο. The addition of *κεν* implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κνυζώσω τὰ σσσε.. ὡς ἀν φανεῖης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἄνθης ὡς ἀν εὐδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῦνός τε = 'awe-inspiring and reverend.' ἐκτελέσειε is still in construction with ὡς κεν.

l. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' *τοὺς* may stand for *τοῖς* attracted into the case of ἀέθλους, if it may be taken as *accusativus respectus*. Cp. ἔκαστά τε πειρήσαιτο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

ll. 25-27 = Od. 7. 185-187.

l. 29. ή̄ . . ή̄ is a further description of οὐκ οἶδ' ὃς τις, ‘whether he be come from E. or W.’

l. 30. πομπῆν δὲ, ‘He is urging upon us his dismissal, and is praying that it be confirmed for him.’

l. 31. ὡς τὸ πάρος περ, i.e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negated by the first οὐδὲ, which negation is again repeated before the emphatic ἀλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, ‘let them choose two-and-fifty youths among the people.’ κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν not being found in use in Homer. The subject to κρίνασθ. is an indef. plural, as in φασὶ = ‘men say.’ The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύο. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόν δε = ‘to our [house].’

l. 40. αὐτάρ οἱ ἄλλοι, ‘But as for you others, you sceptred kings, come ye to my fair house.’

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, ‘led the way,’ as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτοῦχοι, used substantively without βασιλεῖς.

μετέφητο = ‘went to fetch.’ Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἴθουσαι. There were two sets of these: one set built inside the front wall of the αὐλὴ, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, ‘These they flayed and made ready, and prepared a delicious meal.’ τετύκοντο (τεύχω), § 16. 2.

l. 63. The ‘good and evil’ which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, ‘to deprive of,’ is, according to some, equivalent to ἀ-μερ-ίζω. Others identify it with ἀμέρδω (ἀ-μαρ, as in ἀμαυρώ) ‘to blind.’

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

1. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

1. 71, foll. = Od. 1. 149, foll.

1. 73. ἀνίέναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

1. 74. οἵμης τῆς may be an inverse attraction for τῆς οἵμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξεῖνος δῶκε = *quae dona*. Or οἵμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story .. the strife of A.' According to this, οἵμη would be the whole tale of Troy, and νεῦκος one scene in it. Cp. inf. v. 500 ἔνθεν ἐλάντ, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

1. 76. We must suppose two forms, δηρίομαι and δηριάμαι, to give δηρίσαντο and δηριώντο, respectively.

1. 79. χρείων (χρέω), Schol. μαντευόμενος. The meaning of the middle voice, χρησόμενος, is 'to get an oracle for one's self.'

1. 80. οὐδὸν = 'the threshold of the temple.'

1. 81. κυλίνδετο, metaphor from a wave.

1. 82. διὰ βουλᾶς, see on inf. v. 520.

1. 84. φάρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

1. 87. δτε λήξειεν, not = 'when he stopped,' which would be δτ' ἔληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεσκε (v. 88) and γόδασκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

1. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

1. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

1. 99. συνήροπος (ἄρω), 'the accompaniment.' The lyre is called δαιτὸς ἔταιρη, Od. 17. 271.

Il. 104, 105 = sup. vv. 46, 67.

1. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

1. 107. ἥρχε τῷ αὐτὴν ὅδ. = *praeibat illi eam ipsam viam quam ceteri [sc. ibant]*.

1. 108. θαυμαίνω, Epic variant for θαυμάζω.

1. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

1. 116. The common reading is Ναυβολίδης Θ, but it is better to omit the τε and make the patronymic refer to Euryalus.

1. 121. νύσσα is here the ‘scratch,’ or starting-line. Schol. ἡ ἀφετηρία. It stands also for the turning-post (Lat. *meta*) in the δίανλος, but here there is a straight course and no turning. τέτατο δρόμος means that ‘the running was made right away from the start.’ Cp. Il. 23. 375

ἄφαρ δ' ἐπποισι τάθη δρόμος.

The use of τείνειν probably points to the constant exertion of the runner.

1. 122. πεδίοιο. For this local genitive, cp. Od. 3. 251, etc.

1. 123. We have as a measure of distance in Il. 10. 351–353

ἀλλ' ὅτε δῆ β' ἀπένη ὥσσον τ' ἐπὶ οὐρᾳ πέλονται
ἡμιόνων, αἱ γάρ τε βοῶν προσφερέστεραι εἰσιν
ἐλκέμεναι νειοῖο βαθεῖης πηκτὸν ἄροτρον.

In this passage the ημιόνων-οὐρᾳ, or ‘mules’ range,’ represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase ημιόνων-οὐρᾳ seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. δίσκου οὐρᾳ, Il. 23. 431.

1. 125. Join λάος ἵκετο, came in to the people [who stood waiting at the winning-post].’ Cp. Il. 11. 595 ἵκετο ἔθνος ἑταῖρῶν. ὑπεκ-προθέων = ‘outstripping the rest, who were thus left in the lurch (ἐλίποντο).’

1. 134. οἶδε καὶ δεδάηκε, equivalent to οἶδε δεδᾶως, ‘knows by having learned it.’ Cp. Od. 4. 493.

1. 135. ὑπερθεν adds a simple and picturesque touch. μηρούς τε κνήμας τε refer to the lower part of the body: with χεῖρας begins the description of the upper part. So Od. 20. 352 κεφαλαί τε πρόσωπά τε νέρθε τε γοῦνα. The words μέγα τε σθένος seem to sum up the general result of the foregoing description.

1. 138. ‘Nothing worse than the sea at crushing a man[’s spirit].’

1. 147. ὅφρα κεν ἥσιν, ‘as long as he lives,’ Od. 2. 119.

1. 148. ἥσιν, § 15. 2.

1. 154. καὶ μᾶλλον, ‘far more.’

1. 159. οὐ... οὐδὲ, see on sup. v. 32. The γὰρ means, ‘I can well understand your refusal, for,’ etc.

1. 160. ἀθλῶν, from neut. ἀθλον. If it be referred to the masc. form, then οἴά τε πολλὰ must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

1. 161. ἀλλὰ τῷ ὅς, ‘But [I liken thee] to one who.’ ἄμα νηὶ θαμίζων = *apud navem versari solitus*.

l. 162. πρηκτῆρες, 'traders.'

l. 163. φόρτου τε, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' ὁδαῖα signifies the back-freight, produced by the sale of the φόρτος, and so is rightly described by the epexegesis κερδέων θ' ἀρπαλέων. Cp. Od. 15. 445 ὥνον ὁδαῖων. ήσιν is the old and better reading. Some edd. write εἰσιν = 'goes.'

l. 167. οὕτως, 'thus,' i.e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

l. 170. θεὸς μορφὴν ἐπ. στέφ., lit. *deus formam sermoni addit.* So μορφὴ ἐπέαν, Od. 11. 367. For this use of στέφειν, cp. II. 18. 205
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάν.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

l. 176. ὡς, 'even as.' He makes Euryalus the special instance of his words. οὐδέ κεν ἄλλως = 'not even would God fashion thee different,' i.e. on a better model.

l. 180. μυθεῖαι, so νεῖαι, Od. 11. 114, § 3. 2.

l. 181. ἔμμεναι, 'that I was.' So εἶναι of past time, Il. 5. 639.

l. 183. πέρων is appropriate to κύματα, Od. 2. 454, and is used by a *zeugma* with πτολέμους in the sense of completing.

l. 186. αὐτῷ φάρει, 'cloak and all,' not to be explained as an omission of σύν (cp. αὐτῇ σὺν πήληκι, Il. 14. 498), but as an old use of the 'comitative' dative; = 'with his cloak just as it was.'

l. 187. πάχετος, apparently a collat. form of πάχυς, as περιμήκετος (Od. 6. 103) is of περιμήκης. Cp. πάχετος δ' ἦν ἡύτε κίων, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

l. 190. λίθος. The quoit was of stone.

l. 192. ὑπερ[έ]πτατο (πέτρομαι) σήματα, 'flew past the marks of all,' sc. of the other throwers. The σήματα showed the distances of all the former throws.

l. 193. τέρματα, 'the range,' merely repeats σήματα.

l. 196. διμίλῳ, 'the mass of other marks more or less close together.'

l. 198. τόδε γε, sc. σῆμα is the reading of Aristarch.; the common reading is τόν γε, sc. δίσκον. ὑπερήσει (ἴημι), 'will throw beyond it.'

l. 201. κουφότερον = 'with lighter heart.'

l. 203. ἢ τοσσοῦτον, 'either as far as this, or still further.'

l. 204. ὅτινα, § 15. 4, i.e. *quemcumque vero e ceteris omnibus animus impellit, is periculum faciat.*

l. 207. πάντων Φαι. resumes and explains τῶν ἄλλων, so that οὐ τι μεγαῖρω is parenthetical.

l. 208. φιλέοντι, 'with a man while entertaining you.'

1. 211. κολούει. The mood changes, because the second clause simply gives the reason why such a man is ἄφρων καὶ οὐτιδανὸς, 'for he cuts short all his own advantage' by quarrelling with his best friend. οὗτοῦ = the later ἑαυτοῦ.

1. 214. Join οὐ κακός = ἄριστος. πάντα is further explained by δύσσοι αἰθλοῖ.

1. 215. τόξον. The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

1. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὁμίλῳ) and more prompt (*πρώτος*).

1. 224. Ήρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

1. 226. τῷ = 'wherefore.' οὐδέ = ἐπὶ γῆρ. ἵκ., cp. Od. 15. 246 οὐδέ = ἵκετο γῆραος οὐδόν.

1. 229. The meaning is, He can throw a dart with his hand as far as an archer can shoot an arrow from his bow.

1. 230. The order is δείδοικα μή τις παρέλθῃ με ('outstrip') οἴοισι πόσσοι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board, wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

1. 239. Join ἔθέλεις σὴν ἀρετὴν φαινέμεν .. ὡς ἀν οὐ τις ὅνυτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωρίμενος .. νείκεστεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

1. 241. ἔμεθεν, § 15. I.

1. 244. Join οἵα ἔργα Ζεὺς καὶ ἡμῖν ἐπιτίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

1. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoique

*In cute curanda plus aequo operata iuventus,
Cui pulcrum fuit in medios dormire dies. et
Ad strepitum citharae cessatum ducere curam.*

1. 251. παίσατε (παίζω).

1. 254. Join οἰστέω Δημοδόκῳ, as inf. v. 261.

1. 258. αἰσιμνήτης, from αἰσα and root μνη in μιμνήσκω, properly 'one who regards what is fair.' The ν is introduced as in ἀμύμων from

μῶμος. The *αἰσυμν*. are like the ‘Stewards of the Course.’ They smoothed the dancing-floor, and made a wide ‘ring.’ They were public servants whose *regular* duty was to order the lists (*πρήσσεσκον*, tense). The aor. *λέγηναν* shows what they did on the present occasion.

1. 264. *πέπληγον* [§ 18. 2] *χορὸν* may mean only, ‘beat the floor;’ but some render, ‘trod a measure,’ like Virgil’s *pars pedibus plaudunt cboreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus’ song by the dancers’ gestures.

1. 266. *ἀνεβάλλετο*, Od. 1. 155.

1. 267. *ἀμφὶ*, with gen.=‘concerning,’ as *μάχεσθαι πίδακος ἀμφὶ ὀλίγης*, Il. 16. 825.

1. 271. *Ἔλιος*, only found here. The regular Homeric form is *ἥέλιος*. *σφε=* ‘them.’

1. 275. *μένοιεν*, sc. the lovers. *αὐθὶ=* ‘where they were,’ Od. 5. 208.

1. 276. *δόλον*, ‘the trap.’

1. 279. *μελαθρόφιν*, Od. 11. 278.

1. 281. *περὶ .. δολέντα*, ‘very subtle.’

1. 283. *εἴσατο*=‘made show of going,’ lit. ‘seemed.’

1. 284. *γαιάων*, § 9. 5.

1. 288. *ἰσχανόων* (*ἰσχανάω*, § 18. 2), ‘desiring.’ So *δρόμου* *ἰσχανώσαν*, Il. 23. 300.

1. 292. *τραπείομεν*. The Schol. interprets *ἀντὶ τοῦ τερφθῶμεν*, answering to Attic *ταρπῶμεν*, 2 aor. pass. conjunct. of *τέρπω*. From *τραπείομεν* we get *τραπείομεν*, as *ἐ-δρα-θον* from *δαρ-θάνω*. For this form, we may compare *θεί-ω*, *θεί-ομεν*, *κιχεί-ω* (*ἐ-κίχη-ν*). Trans. ‘That we may take our pleasure.’ *λέκτρονδε* goes at once with *εύνηθέντες*; cp. *θῶκόνδε καθί-ζανον*, Od. 5. 3. Others refer *τραπείομεν* to *τρέπω*, and join it with *λέκτρονδε*, but cp. Il. 3. 441

ἀλλ’ ἄγε δὴ φιλότητι τραπείομεν εύνηθέντε,

where the addition of *λέκτρονδε* is wanting.

1. 293. *μεταδήμιος*, ‘at home.’

1. 294. The Sintian (*σίνομαι*, ‘to ravage’) brigands were the earliest inhabitants of Lemnos.

1. 297. *ἔχυντο* (*χέω*), § 20. 4.

1. 298. *ἥν=ἐξῆν*.

1. 299. *ὅτ' οὐκέτι φ. π.*, ‘that there was no longer chance of escape.’ For *φυκτὰ*, see on Od. 3. 129. Others write *ὅτε* as a direct antithesis to *τότε δὴ γίγνωσκον=tum .. cum*.

1. 300. *ἀμφιγυήεις*, ‘lame of both feet,’ lit. ‘on both sides,’ from *γυῖδς*, ‘lame;’ cp. *γυῖδω*.

1. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

1. 307. *ἔργα γελαστά*, ‘deeds of mockery.’ But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἔργ' ἀγέλαστα. Join οὐκ . . ἐπιεικτὰ = 'hard,' lit. 'not yielding'; cp. σχέτλιος.

1. 309. ἀίδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

1. 310. ἀρτίπος, for ἀρτίπονς, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

1. 311. ἡπεδανὸς, lengthened from ἀπεδανὸς, the opposite of ἔμπεδος.

1. 312. τώ ὄφελλον = *qui utinam me nunquam genuissent.*

1. 313. ḥνα, 'where.'

1. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κειέμεν is from κείω, which is said to be a desiderative of κεῖμαι. But cp. Od. 7. 188. Join οὐκ . . ἐθελήσετον.

1. 318. ἀποδώσει. After εἰς ὁ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta praeputit rei fortius adfirmandae caussa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione, Il. 5. 370.

1. 324. Θηλύτεραι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξίτερος, etc.

1. 325. ἔάων, 'good things;' an irregular gen. from ἔνς, of which the neut. is εῦ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἔνς and ἔσθλὸς are derivatives from εἴμι (ἐσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

1. 328. πλησίον is substantive.

1. 329. ἀρετᾶ, from ἀρετάω.

1. 332. τὸ = 'therefore,' *propterea*, as δ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

Il. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονες = 'strong,' as going round and round without end.

1. 347. 'I promise you that he himself shall pay all fair claims.'

1. 348. μετ' ἀθαν. θεῶνται = publicly, in Olympus.

1. 351. δειλαῖ τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἔγγυαι. The middle voice ἔγγυάσθαι is spoken of the one who takes security. ἔγγυā μὲν δ διδόντες ἔγγυάται δὲ δ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

1. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

1. 353. χρέος = μοιχάρια, sup. v. 332.

- l. 358. οὐκ ἔστι¹ οὐδὲ ἔοικε = *neque licet neque decet*.
- l. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἀνεσαν πύλας, Il. 21. 537.
- l. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀν respectively, i. e. ‘being on’ and ‘rising up.’ Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἷα may be strictly adverbial, as in Od. 9. 128 = ‘even as,’ the phrase οἷα . . . ἔόντας being a further description of ἀμβρότῳ: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.
- l. 368. ἄλλοι, Od. 1. 132.
- l. 372. οἱ δ' ἐπέι. The apodosis to this begins at τὴν ἔτερος ρίπτασκε.
- l. 375. ὁ δ' ἀπὸ χθονὸς, ‘the other leaped up and caught it [each time] before he reached the ground again.’
- l. 377. ἀν' ιθύν. Some interpret this, ‘straight up,’ in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ιθύν, Od. 4. 434, seems to suggest the meaning to be, ‘with might and main,’ like ἀνὰ κράτος.
- l. 378. ταρφέα, adverbial accus. from ταρφὺς, ‘with frequent change from side to side.’ ἐπελήκεον, ‘beat time.’
- l. 379. ἔστεῶτες, three syllables by synizesis. Another form is ἔσταότες. ὑπ'. ὁρώρει, ‘rose up from below.’
- l. 382. ἀπειλέν, in the sense of promising, occurs Il. 23. 872
 αὐτίκα δ' ἡπείλησεν ἐκηβόλω 'Απόλλωνι
 βέξειν .. ἔκατόμβην.
- Trans. ‘Thou didst both promise, and lo! here it was ready done,’ i. e.
 ‘As thou didst promise, so it was done.’
- l. 390. These twelve princes ‘rule as lords’ among the people.
- l. 392. τῶν οἱ ἔκαστος. The sentence would naturally run, τῶν ἔκαστος φέρέτω, ‘let each of these princes bring;’ but the construction changes to the direct address, ἐνείκατε = ‘bring ye.’ Trans. ‘Now bring for him . . each one of these princes .. a garment,’ etc. Cp. τῶν πάντων οἱ ἔκαστος ὅιν δώσουσι, Il. 10. 215.
- l. 396. ἐ αὐτὸν = ‘him, personally.’
- l. 399. οἰστέμεναι, § 20. 3. ἔκαστος, distributive, in apposition to the collective subject of πρόεσαν.
- l. 403. ἐπι = ἐπεστι.
- l. 405. ἀμφιδεδίνηται. Cp. διωτῆν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, ‘he will find it worth much.’
- l. 417. δύσετο. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

1. 421. τοῖσιν, sc. Odysseus and the princes.
1. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. οἱ= 'for him.'
1. 429. ἀκούων,—we should expect ἀκοῇ or ὕμνῳ as parallel to δαιτί.
1. 435. λοετρο-χόον. Notice the accent, lit.= 'bath-pouring.' Trans. 'for filling the bath.' ἵστασαν, (imperf.), 'proceeded to set.'
1. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὅρη δίφρον, 'see to a chair,' Theocr. 15. 2.
1. 444. δηλήσεται, conjunctive.
1. 448. ποικίλον, 'intricate.' δέδαε, redupl. 2 aor. as if from ΔΑΩ.
1. 451. ἐπεὶ οὐ τι κομιζόμενός γε, 'did not often have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be constantly fighting.' Cp. Od. 5. 88.
1. 452. ἐπεὶ, as in Od. 4. 13.
1. 453. τόφρα δέ, 'but all that while,' etc.
1. 462. ὅτι μοι πρώτῃ, 'since to me first you owe the debt of rescue.'
1. 465. οὕτω= 'as you say.'
1. 466. ἐλθέμεν, sc. ἐμέ.
1. 467. καὶ κεῖθι, 'there too' (as I do here).
1. 468. ἐβιώσαο, a strong word; trans. 'Thou didst give me my life.'
1. 470. μοίρας, Od. 3. 67.
1. 472. λαοῦσι τετιμ., an explanation of the meaning of Δημό-δοκος.
1. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
1. 477. τῷ, Od. 5. 346.
1. 478. προσπτύξομαι, conjunctive in construction with ὅφρα.
1. 488. μοῦσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
1. 491. ἄλλου, sc. παρεόντος.
1. 492. μετάβηθι, 'change your ground,' i. e. pass to another story. κόσμον= 'the fashioning.'
1. 493. δουρατέου, cp. Virg. Aen. 2. 15. τὸν . . δν, both refer to ἵππον.
1. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλῳ=fraude.
1. 499. ὡς φάθ', δὲ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With δρμηθεὶς θεοῦ, cp. Od. 22. 347 θεὸς δέ μοι ἐν φρεσὶν οῆμας παντοῖας ἐνέψυσε. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos
Cp. Virg. Aen. 2. 21 foll.

1. 504-506. *μιν . . δ . . αύτὸν*, all refer to the Horse.
1. 505. *ἄκριτα*, 'undecided,' as shown by *τρίχα δέ σφισιν ἥνδανε βουλή*.
1. 507. *διαπλῆξαι*, (*πλήσσω*). Others read *διατμῆξαι*, (*τέμνω*).
1. 508. *κατὰ πετράων*. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.
1. 509. *ἢ ἔσαν*, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'
1. 510. The subject to *ἔμελλεν* is *βουλή*.
1. 511. *ἀπολέσθαι*. The subject is *πόλιν*, from the following *πόλις*.
1. 520. *διὰ Ἀθήνην*, 'by means of;' where in Attic syntax we should find *διὰ* with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.
1. 523. Join *πόσιν ἀμφιπεστ.*, as in v. 527.
1. 527. *οἱ*, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So *εἰσφορεῖν ὕδωρ*, Od. 6. 91.
1. 529. *εἴρερον* from *εἴρω*, (cp. *σειρή*), 'to tie,' as Lat. *servus* from *sero* (*serui*).
1. 530. Join *τῆς παρειαλ.*
1. 537. *σχεθέτω*, 'let him hush.'
1. 539. *ῶροπε*, intrans. aor. from *ὄρνυμι*, used here parallel with a present tense, as in Il. 13. 78 *χεῖρες ἀπτοι μαιμῶσι καὶ μοι μένος ὔροπε*.
1. 540. *ἐκ τοῦδ'*, 'from that time forth.'
1. 546. *ἀντὶ* = 'in the light of.'
1. 547. *ὅς τ' ὁλίγον περ*, 'who hath reached even a little way with his wits.' *ἐπιψάνειν* seems used without an object expressed, as *ἐπανεῖν*, Il. 11. 391 *εἴ κ' ὁλίγον περ ἐπαύρῃ*. It is contrary to usage to make *πραπίδεσσι* governed by *ἐπιψάνειν*, which would require a genitive.
1. 548. *τῷ*, 'wherefore;' sc. because there is such real intimacy between host and guest.
1. 551. *οἱ* is the relative *qui in urbe [sunt,] quique circa habitant.*
1. 553. *ἐπήν . . γένηται* = *ex quo primum natus fuerit.*
1. 556. *τιτυσκόμεναι φρεστὶ*, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.
1. 560. *πόλιας*, a dissyllable, § 4. 3.
1. 562. *οὐδέ ποτέ σφιν*, 'nor ever is there any fear upon them (*ἐπι=επεστι*) either of taking any harm or of being lost.'
1. 564. *ῶς*. The uncertainty about the meaning of *ῶς* here is increased by the fact that the *ποτὲ* throws back its accent upon it. We may render, *Hoc vero ita quondam audivi*, or, less simply, *Hoc vero [narrabo] sicut quondam audivi*.

l. 566. ἀπήμονες resumes πημανθῆναι of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship .. and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ράκος κεφαλῆ, Od. 14. 349, and, in Latin, *circum dare vincula collo*, Ov. Met. 1. 631.

l. 571. ἐπ[ε]λετο, 'was,' i. e. at the time the threat was made.

l. 573. δππη, 'how.'

l. 574. αὐτούς τε πόλιάς τε, a sort of apposition to χώρας.

l. 578. Ἀργείων Δαναῶν seem to mean the Danai living in Argos, i.e. in Southern Greece.

l. 580. ήστ, § 23. 4.

l. 581. Τιτόθι πρὸ, see on Od. 5. 469.

l. 583: μεθ' αἵμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

ll. 3, 4. ή τοι .. αὐδῆν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, τελεῖν ἡμαρ, Od. 5. 290. Cp. τέλος θανάτοιο, γάμοιο, etc.

l. 6. ἔχῃ .. ἀπαντα, 'possesses [men] throughout all the people;' the object to ἔχη, sc. ἀνθρώπους, is not expressed. Others make ἔχη κάτα = κατέχη governing δῆμον.

l. 9. κρειῶν, § 3. 2.

l. 10. ἔγχειη, ibid.

l. 11. The common order of words would be τοῦτο εἰδεται κάλλιστον τι εἶναι.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἴρεσθ[αι], § 6.

l. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in ὡς ἄρ' ἔπειτ' ἡράτο, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἰδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from οἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὅφρα as ἔω, [from εἴμι § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. ὃς .. μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

l. 21. εὐδέελος, for εὐδέελος, i. e. εὐδῆλος = 'conspicuous,' others derive it from δείλη, 'the evening sunlight,' making the word mean 'westering,' lying to the western sun.

l. 22. ἀμφὶ δὲ .. ιδέσθαι, 'And round it are set many islands very

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged, but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *vaiεrāw* in the rarer sense of 'position,' cp. Soph. Aj. 596

δὲ κλεινὸν Σαλαμῖς, σὺ μέν που
ναιεῖς ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαλ*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 451

ἡστο γὰρ ἔκτὸς .. ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἥς γαίης* (*ἥς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπεσσὶ γλαφυροῖσι*.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνισπήσω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίηθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἄλαδε*, 10. 351.

l. 40. *Ίσμάρῳ*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσης*, sc. *μοίρας*.

l. 44. *ἡνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἥπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρή τινα μάρνασθαι πεζὸν ἔνντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ῶρῃ*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array'; cp. Od. 11. 314.

l. 56. *ὅφρα μὲν* = 'while.'

l. 57. *τόφρα δὲ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide;' *μετὰ* gives the change of his course after reaching the meridian. With

βούλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis.*

1. 59. κλίναν Ἀχαιοὺς, ‘turned them to flight.’ Cp. *inclinare in fugam*, Livy 34. 28.

1. 62. ἀκαχήμενοι διὰ τὸν ὀλωλότας. ἀσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

1. 65. πρὶν τίνα .. ἀῦσαι, ‘ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.’ This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

1. 69 = Od. 5. 294.

1. 70. ἐπικάρσιαι, according to Schol. = *oblique*, i.e. drifting away from the wind. Cf. ἐπικαρσίας τοῦ Πόντου, ‘at an angle to the Euxine,’ Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from κάρα, ‘head.’

1. 76. τέλεος’ ἡῶς, see on v. 5, sup.

1. 77 = Od. 12. 402.

1. 81. παρέπλαγξεν δὲ Κ., ‘drifted me past Cythera’ (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters’ land.

1. 84. γαῖης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

1. 88. προΐειν, § 23. 1, ‘I sent them forward to go and enquire,’ etc.

1. 89. The phrase στον ἔδοντες distinguishes mortals from Gods and brutes; if it be anything more than a fixed epithet.

1. 90 = Od. 10. 102.

1. 96. βούλοντο, ‘were fain.’ βούλεσθαι implies a preference, Cp. βούλομ’ ἔγώ λαδὸν σῶν ἔμμεναι ή ἀπολέσθαι,

Il. 1. 117. θέλειν expresses a decision in the mind.

1. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγά (acc. of motion towards) ἐρύσσας must be closely joined, ‘dragging them under the thwarts, I made them fast there.’

1. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαίνεμεν. The actual words spoken were ἐπιβαίνετε νηῶν μή τις λάθηται, but they are here put in a sort of *oratio obliqua*.

Il. 103, 104 = Od. 4. 579, 580, etc.

1. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet’s fancy.

1. 106. ὑπερφιάλων. Their ‘trust in the Gods’ was not devoutness, but expresses only a simple confidence in the bounties of nature.

1. 111. καὶ σφίν, ‘And the rain of Zeus makes [the fruits] grow for them.’

- l. 115. The plural subject to ἀλέγοντι is implied in ἔκαστος.
- l. 116. ἐπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἐπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αίνω), or ἐπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαῖης is dependent on λιμένος.
- l. 120. εἰσοιχνεῦσι, § 4. I.
- l. 122. οὕτ' ἄρα κατατσχεται, poet. for κατίσχεται or κατέχεται, neque gregibus occupatur neque arationibus.
- l. 125. Trans. 'For the Cyclopes have by them [πάρα for πάρεισι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἱ κεν τελέοιν .. θάλασσαν gives a parenthetical description of ships and their uses. With οὐ κέ σφι the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἔυκτιμ. used predicatively with ἐκάμοντο.
- l. 128. In such a phrase as οἴά τε πολλὰ = *veluti saepe*, οἴά τε or οἴα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ικάνεις (Od. 10. 75) = τήνδ' ἄφιξιν ικάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πόρους, οὖους πολλοὺς ἄνδρες περώσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.
- l. 134. αἰὲν εἰς ὥρας, 'ever as the seasons come.'
- l. 135. πῆπ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὖδας, as ὑπ' αὐγὰς, Od. 2. 182. Others write ὕπ', i.e. ὕπεστι and make πῆπ an epithet of οὖδας, 'since there is fat soil beneath.'
- l. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εὐναὶ, to which the bows were made fast in deep water, and the stern-cable, πρυμήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.
- l. 138. μεῖναι, governed by χρεὼ from v. 136, with a change of construction.
- l. 143. οὐδὲ προύφαίνετο, used impersonally, 'nor was there light enough before us to see.'
- l. 149. νησὶ, 'for our ships when beached,' *dat. commodi*.
- l. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.
- l. 157. Join τρίχα δὲ διακοσμηθέντες.
- l. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'
- l. 163. ἔξεφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.
- l. 166. ἐλεύσομεν, properly, can only go with καπνὸν and not with

φθογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—‘both smoke, and voice of men, and of sheep and goats.’

- ll. 168–170 = inf. vv. 558–560, Od. 10. 185, 187.
 l. 171 = Od. 10. 188; 12. 319.
 l. 176. ‘And whether they have a heart that fears the Gods,’ θεὸς .. δέος.

- l. 177. Join ἀνέβην νῆσος, and cp. Od. 2. 416.
 l. 182. ἐνθα δὲ, apodosis to ὅτε δὴ of preceding line.
 l. 184. μῆλα, small cattle, divided into sheep and goats.
 περὶ δ' αὐλὴν, ‘And round [the cave’s mouth] a high-walled yard was made with deep-bedded stones;’ i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

- l. 189. ἀθεμίστια γῆδη = ‘had a lawless mind,’ like ὁλοφῶια, ἀπαγήλια εἰδώς.
 l. 192. The reading ὅ τε φαίνεται, *quod quidem appareret*, gives better sense than ὅτε φαίνεται, *quando appareret*, ‘Like a peak which stands out alone.’

- ὅ τε, the neut. of ὃς τε.
 l. 194. ἔρυσθαι, § 20. 4, ‘to protect,’ from the notion of ‘drawing to oneself;’ unless it be a diff. verb, from stem σερν-, Lat. *servare*.
 l. 198. ἀμφιβεβήκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; ‘used to guard,’ sc. before the town was destroyed. This sense of guarding comes from ‘walking around,’ ‘patrolling.’
 l. 204. δυώδεκα πᾶσιν, see on Od. 5. 244.
 l. 206. ἡείδη, § 23. 8.
 l. 209. ὕδατος, κ. τ. λ., ‘poured it to mix with [ἀνδ of distribution] twenty measures of water.’

- l. 212. Join τοῦ .. ἀσκόν. ἥτα, two syllables, § 4. 3.
 ἀσκόν μέγαν .. δίσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.
 l. 214. ἐπιειμένον (*ἔννυμι*) ἀλκὴν, ‘clothed with might.’
 l. 217. ἐνοι. v. κ., ‘he was feeding his sheep at pasture.’
 l. 218. ἐθηεύμεσθα, § 4. 1.
 l. 219. στείνοντο, § 3. 2, ‘were crowded with sheep and kids’ (*στεινός*, *στενός*.)

- l. 221. ἐρχατο, plqpf. *εἱργω*, § 17. 4. ‘By themselves were the firstlings: by themselves the later-lambs [properly, ‘intermediate,’ μετά, μέσος], and by themselves again the newly-yeaned.’ ἐρση = ‘dew,’ is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω = ‘swam’ or ‘flowed.’

- l. 224. πρώτιστα, opposed to αὐτὰρ ἐπειτα, v. 225.

NOTES.

1. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

1. 231. ἔθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

1. 234. ὡν οἱ ποτιδόρπιον εἴη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

1. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

1. 239. For ἔκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. in the yard.

1. 240. Θυρέσν, two syllables, § 4. 3.

1. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in ὅις and αἷγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὑφῆκεν ἐμβρ. ἔκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὀπὸς, Il. 5. 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

1. 248. οἱ εἴη πίνειν, see on Od. 1. 261.

1. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

Il. 252-255 = Od. 3. 71-74.

1. 252. πλεῖθ', i. e. πλέετε, (πλέετε), from πλέω, 'to sail.'

1. 253. ἀλάλησθε, perf. from ἀλάσματι.

1. 254. ἀλώνται, § 18. 2.

1. 255. Ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

1. 256. ἡμῖν .. δεισάντων, see on Od. 6. 157.

1. 258. ἀλλὰ καὶ ὡς, 'but yet for all that,' lit. 'even thus.'

1. 266. Join τὰ σὰ γοῦνα ἱκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., lighting on thee.'

1. 267. εἰ τι, see on sup. v. 229.

1. 268. ἡ θέμις, see on Od. 3. 45.

1. 269. αἰδεῖο, § 3. 3, for αἰδέεο, αἰδον.

1. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

1. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι § 18. 3.

1. 276. = Od. 8. 281.

1. 277. πεφιδοίμην, second aor. redupl. med. of φείδομαι, § 16. 2.

1. 279. εἴφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

1. 280. δαεῖω, § 22.

1. 281. 'But he did not deceive me with all my great knowledge.'

1. 283. νέα, one syllable, § 4. 3.
1. 291. Join διαταμών μελεῖστι, which form of adverb occurs in Il 24. 409.
1. 294. ἀνεσχέθομεν, from aorist form ἀνέσχεθον, lengthened from ἀνέσχον, cp. Od. 4. 284.
1. 297. ἐπὶ . . πίνων, sc. 'on the top of the meat.'
1. 298. διὰ μῆλων, 'down the whole length of the flock.'
1. 301. ὅθι φ. ἦ. ἔ., 'where the midriff holds the liver.'
1. 302. χείρ' ἐπιμασσ., i. e. χειρὶ, 'having clutched it with my hand;' for the accent thrown back, cp. εἴφ., sup. v. 279. Cp. inf. v. 446.
1. 303. ἀπωλόμ. ὅλεθρον, as ἀπόλωλε μόρον, Od. 1. 166, cognate accus.
1. 311. σὺν δ' ὅ γε, apodosis. δὴ [—] αὐτε, two syllables, § 4. 3.
1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, *for* it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
1. 320. ἔκταμεν, i. e. ἔξεταμε, second aor. of ἔκτεινω.
1. 321. A shortened form of sentence for τὸ μὲν ἄμμες ἐίσκομεν τόσσον εἶναι οἵσσος τε [cp. the phrase οἵσς τε] ἐστὶν ιστὸς νήσος: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. οἵσον τ' ὥργιαν, v. 325.
1. 330. κέχυτο μεγ., 'was spread out wide;' μεγάλα, like μεγαλωστί: here ἥλιθα only qualifies πολλὴ = 'in vast abundance.'
1. 331. The readings vary between πεπαλάχθαι and πεπαλάσθαι, which may be distinct forms of perfect from παλάσσω [πάλλω]. The proparoxyton πεπαλάσθαι, a reduplicated second aor. retaining *a* for *e*, and formed directly from πάλλω, seems to be the more appropriate tense. As the lots were pebbles, ψῆφοι, which they used to shake [πάλλειν] in a helmet, the simple verb has taken the sense of 'voting by lot.'
1. 332. ἐμοὶ σὺν = *mecum*.
1. 334. ἀν κε, see on Od. 5. 361.
1. 335. ἐλέγμην, Od. 4. 451, syncopated second aor., § 20. 4.
1. 347. κρέα, one syllable, cp. v. 283, sup. and § 4. 3.
1. 348. Odyss. slyly flatters Cyclops by assigning him divine honours, such as a libation. In οἴόν τι the addition of τι gives a sort of general meaning to the οἴος, as in οἵσσος τις, Od. 10. 45.
1. 352. πολέων, i. e. 'out of all the numbers of men that there are.'
1. 355. 'Be good enough to give me more.' For πρόφρων, cp. Od. 2. 230.
1. 362. Join περιήλυθε Κ. φρένας, 'stole round the Cyclops' senses.' φρένας epexegetical accusative, i. e. one that appends a closer description, as Τρῶας τρόμος ἔλλαβε γυῖα, 'the Trojans, that is to say, their limbs.' See p. 17

NOTES.

1. 366. Οὐτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὐτιν instead of οὐτινα.

1. 369. μετὰ οἰς ἔτ., i. e. 'in the list of his comrades,' not = 'after.'

1. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

1. 374. οἰνοβαρείων, particip. from οἰνοβαρέω, § 3. 3.

1. 377. ἀναδύη, opt. for ἀναδύη. So Il. 16. 99 ἐκδῦμεν for ἐκδύνημεν, and δύη, Od. 18. 348; trans. 'might shirk.'

1. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

1. 384. τρυπῷ, described as opt. for τρυπάοι. More likely conjunct, from form τρυπών.

1. 389. ἀμφὶ, 'all around,' adverbially with εὗσεν.

1. 390. οἱ ρίζαι, i. e. 'its roots.' σφαραγεῦντο, § 4. 1.

1. 392. ιάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γάρ, 'for this' [sc. βάπτειν] gives iron its strength.

1. 395. 'And terribly he howled aloud, and the rock echoed around.' ιαχε [ιάχοντα] is lengthened by the augment.

1. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

1. 403. Join τίπτε τόσον ἀρημένος, i. e. quid tibi tanti mali accidit ut tantopere vociferares, Ernest. For ἀρημ., see on Od. 6. 2.

1. 408. Polyphemus means, ' "No-man" is slaying me by craft and not by force.' The Cyclopes understand his words, 'No man is slaying me by craft or force,' and so in v. 410 οὐ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

1. 415. ὁδιν. ὁδύνηστ, 'in agony of anguish;' the ring of the two words being intentional.

1. 420. ἄριστα, Od. 3. 129; see on 2. 203.

1. 423. ὡς τε περὶ ψ., utpote de vita.

1. 425. ὄψες. Aristarch. seems to have written here οὔψες metri grat. But as ὄψις (Lat. ovis) has the digamma, the short ο may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

1. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

1. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' Χερσὶν is emphatic; the ἔταῖροι were tied on.

1. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
1. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.
1. 443. ὡς οἱ. The enclit. οἱ, ‘for him,’ throws back its accent. ‘He did not know that men had been tied, *unawares to him*.’
1. 445. στεινόμενος, see on sup. v. 219, ‘loaded with his wool and me.’
1. 446. ἐπιμαστ., sup. v. 302.
1. 447. ἔσσυο, § 20. 4.
1. 448. λελειμμ. οἰών, ‘left behind by.’ Μενέλαος Ἀντιλόχου λείπετο,
- Il. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.
1. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
1. 456. εἰ δὴ, ‘couldest thou feel as I do.’
1. 458. For οἱ . . . θεινομένου, see on Od. 6. 157.
1. 460. οὐτιδανὸς Οὐτίς, ‘good-for-nothing No-man.’
1. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμην and ὑπέλυσα, ‘I began to loose myself from under the sheep, and then I released,’ etc.
1. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναζόποδα, from root ταν as in τείνω, etc. δημῷ, notice the accent.
1. 465. πολλὰ περιτροπέ., ‘often turning round,’ sc. in fear.
1. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατανεύειν = to assent, v. 490 inf. Join οὐκ εἴων κλαίειν.
1. 473. See on Od. 5. 400.
1. 474. κερτομ., ‘with abusive [words].’
1. 475. The emphasis is on ἀνάλκιδος, ‘no coward’s comrades,’ etc. ‘Your evil deeds were sure to come home to you.’
1. 480. κηρόθι, § 12. 2.
1. 483. This line has no place here. A stone thrown προπάρ. νηδε would not go near the rudder. See on v. 540 inf.
1. 486. πλημυρὶς, ‘the [shoreward] wash from the sea,’ explaining παλιρρ. κῦμα. Not the current or tide, but the swell caused by the stone, ‘made the ship come to land.’ θεμώ, cp. θε-ῆναι, θεσμός.
1. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
1. 491. Join ἄλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηγόρων, ‘was going to hail,’ imperf.
1. 497. φθεγξ., of sound generally; αὐδήσαντος, of words.
1. 498. Join συνάραξε, cp. Od. 12. 412.
1. 504. φάσθαι, *dic.*
1. 507. ἵκανει, as κιχήσεσθαι, sup. v. 477.
1. 510. Join μαντεύ. Κυκλώπ., dative = ‘for the C.’ κατεγήρα, § 20. 1.
1. 511. τάδε πάντα, ‘all this,’ viz. ‘that I should lose my sight.’
1. 513. ἐδέγμην, § 20. 4.

NOTES.

1. 517. θεῖω, §§ 3. 3 and 23. 1.
1. 518. πομπὴν τ' ὁτρύνω. Trans. ‘And may hasten your return home . . . that the Earth-shaker may grant you one.’ πομπ. ὁτρ. occurs Od. 7. 151. The δόμεναι .. ἐνν. describes the *particular* form of πομπὴ, viz. a safe-conduct from Poseidon. Others render, ‘And may urge the Earth-shaker to grant you a return home.’
1. 525. ὡς οὐκ, κ.τ.λ. The word ὡς takes up an unexpressed *οὕτως* that qualifies the foregoing sentence. Trans. ‘Would that I, etc. . . as surely as not even Pos. will heal your eye.’ Cp. Od. 17. 253, Il. 13. 827.
1. 527. χεῖρ[ε].
1. 535. ἀλλοτρίης. Odyss. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.
1. 538. ἐπέρεισε δὲ, ‘he put into [his throw] immense strength.’
1. 539. ‘And he dashed it down a little behind the ship, but it failed to reach the rudder’s tip.’ Others join τυτθ. ἔδ. δὲ, ‘but he failed by a little.’ It is, however, against Homeric usage that δὲ should stand in this position.
1. 540. ἔδευήσεν, from a form δεύω for δέω, the ν representing a digamma, § 2.
1. 542. The χέρσος here is the shore of the island (sup. v. 116), not of the land of the Cyclops.
1. 545. εἴατ[ο], § 23. 7.
1. 546. νῆσα μὲν, apodosis.
1. 549. μή τίς μοι, see on sup. v. 42.

BOOK X.

1. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names Αἴολος [*ἀήναι*, ‘to blow’] and Ιπποτάδης [*ἴππος*], are chosen to describe the speed of the winds.

1. 3. πλωτὴ, ‘floating.’ So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

1. 5. καὶ = ‘as well,’ i. e. besides himself. γεγάσσιν = εἰσὶν, Od. 5. 35, γέγονα, γεγόνσασι, or without nasal γεγά[σ]ασι.

1. 6. ἡβώντες, § 18. 2.

1. 7. ἀκοίτης, i. e. ἀκοίτιας, acc. plur. from ἀκοίτης. So ἦνις from ἦνις, Il. 6. 94.

1. 10. κνισῆν, κ.τ.λ., ‘and the steaming house echoes all around its outer court.’ The *steam* comes from the roasting meats suggested in δαίνυνται and ὀνείατα. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read *αὐλῆσει*, 'flute-playing,' or *αὐδῆ*, or *περιστεναχίζετ* δοιδῆ.

1. 14. φίλει, 'Aeolus (included in *τῶν*, v. 13) entertained me.'

1. 17. ἀλλ' ὅτε δὴ καὶ ἔγώ, 'but when I, too, [in my turn] began to ask.' The apodosis to *ὅτε* is *οὐδέ τι*. Cp. Od. 1. 16-18.

1. 19. δῶκε δέ μ', i. e. *μοι*. ἐννεάροιο, [*ἐννέα-ἄρη*], 'nine-seasons-old'; perhaps a round number to express full maturity (as *ἐννῆμαρ*). Others suppose a noun *νεάρη*, i. e. *νέα ἄρη*, analogous to *διάρη*. The word *ἐννέαρος* (cp. *ἐν-διος*, Od. 4. 450) would then mean, 'in youthful strength.' *ἐννέαρος*, three syllables, § 4. 3.

1. 24. παραπνεύσῃ, sc. that not a breath might get past the fastening. A better reading might be *παραπνεύσει* δλίγον.

1. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. 1. 17.

1. 28. ὅμῶς [not *ὅμως*] = δμοίως, 'day and night alike.'

1. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The *πόνος* is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

1. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join *κειμ.* ληίδ., 'store from the booty,' partit. gen.

1. 42. κενές σὺν χ. ἔχ. Here *σὺν* is adverbial, 'bringing along with us only empty hands.' Others join *συνέχοντας*, 'holding together [i. e. because there is nothing between them] empty hands.'

1. 45. ὅστος τις, see on Od. 9. 348.

1. 51. ἀποφθίμην, 2 aor. med. optat.; so *φθῖτο*, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

1. 56. ἡπείρου, used generally for *terra firma*; here it refers only to an island.

1. 59. ὀπασσάμενος, as Schol. ὀπαδὸν ἐλόμενος, 'having taken to attend me.'

1. 66 = Od. 7. 320.

1. 68. πρὸς τοῖσι τε, 'and besides them [sc. ἑταῖροις] cruel sleep.'

1. 69. σχέτλιος, cp. Lat. *improbus*, and see note on Od. 5. 118.

1. 75. τόδ' ἰκάνεις, 'thou art come *thus*'; lit. 'art come this [coming].'
Cp. Od. 1. 409. *ἀπεχθόμενος* is, according to Buttmann, an aorist part. from pres. *ἀπεχθάνομαι*. Others refer it at once to a present *ἀπέχθομαι*. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

1. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wasting wind show itself.' *πομπή* includes every means for the accomplishment of a journey. With *φαίνετο*, cp. Od. 4. 361.

1. 81. Λάμου. The later Greeks put the Laestrygones in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

Horace says that Formian wine ripens in a Laestrygonian jar. Hor. Odd. 3. 16, 34; 17, 1, foll.

1. 82. Τηλέπυλος seems to be the name of the town, Λαισ. the epithet. The name can hardly signify ‘far-gated’ [τῆλε-πύλη], which is meaningless; but rather ‘big-gated,’ as suited for giants, v. 120. The root τηλ-, seen in *τηλεθάω*, is ΘΑΛ=‘to grow big.’ See note on *τηλεγετος*, Od. 4. 11.

ὅθι ποιμένα ποιμήν, κ.τ.λ. Trans. ‘Where, as he drives home his flock, shepherd hails shepherd, and the other, driving forth his flock, answers him. In this place a man who could do without sleep might earn two sets of wages; one by minding cattle, and the other by pasturing white sheep, for the outgoings of night and day are close together.’ As in northern latitudes, of which Homer may have heard some stories, there is no real night in the country of the Laestrygones. Day dawned almost the same instant that night fell. So we may roughly consider the twenty-four hours of day and night divided into two halves of twelve hours of uninterrupted daylight. A man who could do without sleep could spend half this time in feeding sheep, and the other half in minding cattle, and so get double wages for double work. He would drive home the first batch as twilight fell, and would be ready to take out the second batch directly the daylight reappeared, which happened so immediately that the outward-bound and homeward-bound herdsmen actually passed one another in the gateway. Strictly speaking, the words ἐγγὺς.. κέλευθοι ought equally to imply the nearness of the night to the dawn, as well as of dawn to night; but it is only of the latter that the poet is thinking.

1. 88. τετύχηκε, [*τυγχάνω*], scarcely stronger than *ἐστί*. Cf. πεδίοιο διαπρύσιον *τετυχηκὼς*, Il. 17. 748. διαμπερὲς, ‘right along,’ of the unbroken continuity of the cliff.

1. 91. ἐνθ' οἵ γε, apodosis to *ἐνθ'* *ἐπεὶ*, sup. v. 87. ἔχον, ‘steered,’ Od. 3. 182; 9. 279.

1. 95. αὐτὰρ ἔγων, ‘But I [opp. to *αἱ μὲν*] kept back my ship outside the harbour, there, at its outermost edge.’

1. 96. ἐπ' ἐσχατ., a nearer definition of *αὐτοῦ*, as *αὐτοῦ τῷδ'* *ἐνὶ χώρῳ*, inf. v. 271. Join ἐκ-δήσας, ‘having made my hawsers fast to a rock.’

1. 97. παιπαλόεσσαν, Od. 3. 170.

1. 98. βοῶν ἔργα = ‘ploughed land;’ ἀνδρῶν = ‘vineyards and gardens.’

1. 100. προΐειν, § 23. 1.

1. 103. ἐκβάντες, sc. *νηῶν*. With *ἰέναι ὁδὸν*, cp. *ἔρχεσθαι ὁδὸν*, Il. 1. 151.

1. 105. ἔνυμβληντο, § 20. 2.

1. 106. θυγατέρ[ι], § 6.

1. 110. ‘Asked who was king of this people, and over whom he

reigned.' So with reading *οἶσιν*. For *δε* after *δε τις* in an indirect question, cf. Od. 17. 363

γνοίη δ' οὐ τινές εἰσιν ἐναίσιμοι, οὐ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. ἐπέφραδεν, § 16. 2.

l. 113. ὅσην . . κορυφήν, for the attraction, cp. Od. 9. 322. *ἔστυγον*, § 20. 1. Join *κατέστυγον* = 'they were aghast at her.'

l. 121. ἀπὸ πετράων, probably the throwers were standing on the *ἀκταὶ* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἀτερπ. δάιτα*, used predicatively.

l. 126. *τόφρα δὲ*, apodosis to *ὅφρα*, sup. *οἱ* = Laestrygones, *τοὺς* = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἴανη νῆσος*, so *Αἴανη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3.

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*Et salis Ausonii lustrandum navibus aequor
Infernique lacus Aeaeaque insula Circes,*

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. *Θεὸς αὐδήσσα*, see on Od. 5. 334.

l. 137. *ὁλοσφρόνος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηὶ*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηὶ* is an instrumental dative, as *ἱπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *ἐείσατο*, § 3. 5.

l. 152. *αἴθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root *ΔΙF*. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *προτῆμι*.

l. 156 = Od. 12. 368.

l. 159. *ὁ μὲν . . πιόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ι*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἡ δὲ . . ἡμερίς*. For *μακῶν*, see under *μηκάμαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν [sc. δόρυ]*, 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἄμφοτέ-ρωθεν* thus applies to the method of plaiting, others make it refer to the

'whole length' of the rope from end to end. With the attraction ὅσον τ' ὄργιαν, cp. Od. 9. 325.

1. 169. καταλοφάδεια, the older spelling, according to Eustath. Others read καταλοφάδηα, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

1. 171. ἐτέρη, 'one hand,' i. e. the 'other,' in reference to the hand that held the spear.

1. 172. νεὸς, § 11. 6. ἔταιροις . . ἀνδρα ἔκαστον, cf. Od. 2. 252, 258.

1. 176. ὅφρα, sc. ἐστὶν, 'so long as there is.' In this address the main clause begins ἀλλ' ἄγετε, but the sentence that gives the reason is put first, sc. οὐ γάρ πω. Cp. inf. vv. 190, 192, 226.

1. 179. ἔκκαλυψ. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

1. 181 = Od. 4. 47.

1. 182. Cp. Od. 2. 261.

II. 183-187 = Od. 9. 556-560.

1. 188 = Od. 9. 171.

1. 189 = Od. 12, 271.

II. 190-192. ζόφος and ἡώς, 'west and east,' and more nearly defined by the following οὐδ' ὅπῃ . . ἀννεῖται (i. e. ἀνανεῖται from ἀνανέομαι).

1. 195. πέρι .. ἐστεφάνωται = 'rings round,' 'surrounds.'

1. 196. αὐτὴ, in opposition to the high ground, σκοπίη.

1. 202. ἀλλ' οὐ γάρ = 'but [all in vain], for no good came by their weeping.'

1. 209. ἄμμε, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: περισκέπτω from σκέπτομαι. Others render 'sheltered,' from σκέπω.

1. 212. ὄρεστεροι, 'of the mountain;' for the termination, cp. ἀγρότερος, θηλύτερος, ἡμέτερος.

1. 213. ἔθελξεν, 'charmed.'

1. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite;' so ἵνα πλησαίτο θυμὸν, Od. 19. 199.

1. 225. κήδ. κεδνότ., 'nearest and dearest.'

1. 231. κάλει, 'bade them in.'

1. 234. The proper name for this mess (here called σῖτος) is κυκεῶν, as inf. v. 290. Cp. II. 11. 624. χλωρὸς = 'yellow.'

1. 238. Join κατὰ .. ἔέργνυ.

1. 241. ἔέρχατο, cp. Od. 9. 221.

1. 242. παρ-έβαλεν, 'threw beside them.'

1. 247. βεβολημένος, as if from form *βολέω*, for the perfect pass. of βάλλω is βεβλημένος. Cp. βεβολήσατο, II. 9. 3.

1. 249. ἀγασσάμεθ' ἔξερ., lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

l. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, ‘and across my shoulders I threw my bow and arrows.’

l. 263. ἡνώγεα, § 21. 3.

l. 264. ἀμφοτέρησι, sc. χερσὶ, Od. 5. 428.

l. 265 = Od. 2. 362.

l. 268. τοίσδεσι, Od. 2. 47, ‘with these men here;’ the ἔταροι who had not gone to Circe’s house. σῶν, *tuorum*.

l. 273. ἐπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus’ story. Trans. ‘is come upon me.’

l. 279. πρῶτον ὑπηρήτη, [ὑπῆρη properly the part below the mouth; then, the hair thereon], ‘just bearded.’ Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

l. 280 = Od. 2. 302.

l. 281. δὴ αὐτ’, one syllable, § 4. 3.

l. 282. οἴδε, ‘yonder,’ pointing to Circe’s house.

l. 283. ἔρχαται, Od. 9. 221.

l. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, ‘to ward off,’ generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κράτος (*κάρα*).

l. 290. κυκεῶ=κυκεῶνα, see sup. v. 235.

l. 295. ἐπαΐξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), ‘rush upon her.’

l. 298. αὐτὸν=αὐτόν σε, ‘and may intreat you well yourself.’

l. 299. μακάρων ὄρκον, ‘the oath of the blessed Gods,’ i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, ‘by the Gods,’ *deos obtestata*.

l. 300 = Od. 5. 179.

l. 301. ἀπογυμνωθέντα = ‘disarmed,’ so γυμνὸς ἀτερ κόρυθός τε καὶ ἀσπίδος, Il. 21. 50.

l. 303. φύσιν, here (like φυῇ) ‘its appearance.’

l. 304. ἔσκε, § 17. 6.

l. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

l. 309. ἥια, § 23. 3.

l. 316. δέπα is the reading of most editions, an older form is δέπαι, from δέπας, so γήραι, Od. 11. 136.

l. 318. οὐδέ μ' ἔθ., ‘and she failed to charm me.’

l. 320. λέξο, § 20. 3, from λέγω, [root ΛΕΞ], ‘lie down.’

l. 323. ὑπέδραμε, i. e. ‘ran crouching under his sword-arm and so clasped his knees.’

l. 325. τίς πόθεν; quis hominum [et] unde?

l. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλος.

I. 328. ὅς κε πή καὶ ἀμεψ. The full phrase would be *καὶ οὐ ἔρκος ὁδ. πρῶτ. ἀμεψήγηται τάδε φάρμ.*, ‘and whose teeth these drugs have once passed.’ Perhaps we might render *ἀμεψήται*, ‘lets pass;’ so that both verbs may have the same subject.

- I. 330. πολύτροπος, see Od. I. I.
- I. 333. θέο = θοῦ, ‘put up thy sword in its sheath.’
- I. 334. ἐπιβείομεν, cp. Od. 6. 262.
- I. 335. πεποίθομεν = πεποίθωμεν.
- I. 337. πῶς γάρ με κέλεαι; ‘Why, how canst thou bid me?’ Cp. inf. v. 383. κέλεαι, two syllables.
- I. 339. αὐτὸν, sc. με.
- II. 343, 344 = Od. 5. 178, 179.
- I. 348. τέως, ‘meanwhile.’
- I. 349. ἔστι, § 23. 4.
- I. 351. εἰς ἄλαδε. See on Od. II. 18.
- I. 353. λῖτα, see Od. I. 130.
- I. 360. ζέσσεν, ζέω, ‘boiled.
- I. 361. ἔσασα, particip. from aor. εἴσα, ‘I set’ (root *ΕΩ). Trans. ‘Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;’ lit. θυμ-ἄρες, ‘what suits the fancy,’ used predicatively with *κεράσασα*. Λό’ for ἔλος, imperf. from λώω, another form of λούω.
- I. 363. Join ἔξελετο γυνῶν, ‘till she had taken the heart-breaking weariness from my limbs.’
- I. 364. λίπ’ ἔλασφ, Od. 3. 466.
- II. 364, 365 = Od. 3. 466, 467.
- I. 366. εἰσε δὲ begins the apodosis.
- II. 368–372 = Od. I. 136–140.
- I. 378. ίτος ἀναύδω, ‘like a dumb man.’
- I. 383. τίς γάρ κεν ἀνήρ; ‘Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?’
- I. 384. πρὶν .. πρὶν = ante .. quam.
- I. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades *for himself*: λύσον (active, v. 387), of Circe doing it for Odysseus. So of Chryses, λυσθέντος θύγατρα, and of Agamemnon, τὴν δ’ ἔγω οὐ λύσω, Il. I. 13, 29.
- I. 386. πρόφρ. κελεύεις, ‘dost bid me with all thine heart,’ see on Od. 5. 161.
- I. 388. δι’ ἐκ μ. βεβ., i. e., ‘passed through the hall and went out of it.
- I. 393. ἂς πρὶν, ‘which the baleful drug had made to grow thereon before.’
- I. 397. ‘They clung to my hands .. each one of them,’ cp. Od. 2. 252, ‘and into the hearts of all there stole a tender sorrow.’

1. 398. ἴμερ. γόος is like ‘tears of joy;’ γόος implies the noise of crying, and not only the feeling in the heart.

1. 403. To draw a ship up on land implied the intention of a long stay. ‘Bring all your stores to grottos and place them therein,’ if we read ἐν σπ. πελας. The reading κτήματα δὲ σπη.=‘Bring them to the grottos, and all the ship’s tackling (σπλα).’

1. 405. ιέναι, inf. for imperat.

1. 409. κατὰ . . χέοντας.

1. 410. ‘And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass’—(here the verb in the conjunct. after ὅτ’ ἀν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—‘they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears’—(with ἔχυντο we must repeat ἀμφί, cp. for accus. Od. 16. 214)—‘and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.’

1. 425. ὀτρύνεσθε . . ἔπεισθαι, ‘make haste to accompany me;’ so ὀτρύνονται ιέναι, Od. 17. 183.

1. 427. ἐπηγεανόν, ‘good store,’ Od. 6. 86. 427=Od. 7. 99.

1. 430=Od. 4. 77.

1. 431. πόσι’ ἴμεν; ‘Whither are we going?’ So ιμεν, 1st plur. from εἴμι, Od. 2. 127.

1. 432. καταβίμεναι, the epexegesis of κακῶν τούτων. See p. 16, ad fin.

1. 433. ποιήσεται, i. e. ποιήσηται, § 3. 4, with κεν, ‘who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe’s house,’ cf. Od. 7. 93. ὡς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, ‘all against our own will, even as the Cyclops treated us,’ (ἔρδω). But ἔρξ, or ἔρξ, might come from ἔργω, ‘shut us up.’

1. 435. οἱ μέσσαυλον, ‘bis inner court.’

1. 437. τούτου, sc. ‘Οδυσσέως.

1. 440. τῷ οἱ ἀποτμήξας, ‘having therewith smitten off his head, near kinsman though he was, to dash it to the ground.’ τῷ, sc. ξίφει.

1. 442=Od. 9. 493.

1. 444. νῆα ἔρυσθαι, ‘to guard the ship.’ 444=Od. 9. 194.

1. 451=Od. 4. 50.

1. 453. φράσσαντό τ’ ἐσάντα, ‘and recognised each other face to face.’

1. 457. θαλ. γόον, ‘a burst of sorrow,’ on the analogy of θαλ. δάκρυ.

1. 463. ἀσκελέες [σκέλλω, ‘to dry’] καὶ ἄθυμοι, ‘withered and spiritless.’

1. 465. πέποσθε for πέπονθτε, i. e. πεπόνθατε, (*πάσχω*), *passi estis*. Aristarchus read πέπασθε.

1. 467. τελεσφόρον, see on Od. 4. 86.

1. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

1. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

1. 481. γούνων, 'by her knees,' so λίσσεσθαι Ζηνὸς, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἀπτεσθαι.

1. 486. ἀμφ' ἐμὲ, simply, 'around me.'

1. 491. ἔπαινη, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνή. Buttmann Lexil. s. v. would write ἐπ' αἰνή, 'and dread P. besides.' Others regard the word as = ἔπαινετή, 'renowned,' like ἀγανή, Od. 11. 213.

1. 493. μάντηος, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἀλλοῦ or ἀλάoo.

1. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while they flit as phantoms.'

1. 495. οἴω attracted into case of τῷ. πεπνῦσθαι, perf. from πνέω. Cf. πεπνυμένος.

Il. 496-499 = Od. 4. 538-541.

1. 499. κυλινδόμενος, Od. 4. 542.

1. 502. Ἀϊδος, sc. δῶμα. The forms ἀϊδος gen., and ἀϊδι dat., necessitate a form of the nom. "Aīs.

1. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'

1. 507. ἥσθαι, inf. for imper. κε φέρηστ, almost = future. Cp. sup. v. 288, Od. 1. 396.

1. 508. Ὡκεανὸς is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (*περάν*) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.

1. 509. For λάχεια, (v. l. ἐλάχεια), see on Od. 9. 116.

1. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis to ἀλλ' ὅποι' ἀν.

1. 513. Πυριφ. τε ρέουσι Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774

ἢχι δοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος.

1. 515. δύω ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

1. 517. ὅσον τε πυγούστιον, for the constr., see Od. 9. 322. πυγ. adj. from πυγὴ, 'a cubit in length and breadth.'

1. 518. ἀμφ' αὐτῷ δὲ, 'and round the edge thereof pour a drink-offering for all the dead.'

1. 521. γουνοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (*δέξειν*) a sacrifice.

1. 523. ἔσθλῶν, 'treasures,' lit. 'good things.'

1. 524. ἀπάνευθεν = 'apart from the rest.' οἶφ, 'for himself alone.'

1. 526. λίσῃ, ι aor. subj. λίσσομαι, *cum vero supplicaveris.*

1. 527. For the gender θῆλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀκτὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

1. 531. ἀνῶξαι, aor. from ἀνώγω.

1. 532. κατάκειτ[αι]=jacent, the ordinary reading (*κατέκειτ*) is unintelligible. From ἐτάροισι the construction passes into the accus. and infin. in δέραντας κατακῆται.

1. 537. πρὶν Τ. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

II. 539, 540=Od. 4. 389, 390.

II. 543-545=Od. 5. 230-232.

1. 548. ἀωτεῖτε, probably as Buttm., only as a strengthened form of ἀημι, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of ἀωτὸν, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg. 3. 435.

1. 551. The second οὐδὲ goes closely with ἐνθεν, *ne abbinc quidem.*

1. 554. οἵ here seems to be the demonstr., *bic quidem.*

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

1. 556. κινυμένων, from κινύμαι, another form of κινοῦμαι.

1. 559. καταντικρὺ is written in some edd. as one word = 'right down from.' Others join κατὰ τέγεος, and make ἀντικρὺ the adv. qualifying πέσεν. Join ἐξεάγη, as in ἐξ αὐχένα ἄξη, Il. 5. 161.

1. 562. 'Ye are thinking, may be, to return.' The mid. indic. of φημὶ is rare. Cp. Od. 6. 200.

1. 565. This line is bracketed, as no construction is possible.

1. 567. Join κατὰ with ἐζόμενοι=καθεζόμενοι, or take it adverbially.

Others join καταῦθι, as κατόπισθε, παραῦθι. γδων = ἐγόσαον, 3rd plur. imperf. of γοάω.

1. 568 = sup. v. 202.

1. 571. Join παρὰ νηὶ κατέδησεν with θηλ. μέλαιν. Cp. sup. v. 527. οἰχομένη, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

1. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.' ἔβησα, transitive aor. from βαίνω.
1. 5 = Od. 10. 570.
1. 8 = Od. 10. 136.
1. 9. πονησάμενοι ὅπλα, 'having set in order the tackling.' Cp. Od. 9. 250.
1. 10 = Od. 9. 78.
1. 11. πανημερίης, used adverbially with ποντοπορ., 'as she moved over the waters all day long.'
1. 13. πεύρατα Ὡκεανοῖο, 'the bounding-line [of the world] formed by the ocean-stream;' so ἀνέμων κῦμα, 'the wave caused by the winds,' Od. 13. 99.
1. 14. Κιμμερίων πόλις . . . κεκαλυμμένοι. *Constructio ad sensum.* See on inf. v. 91.
1. 15. ἡέρι, 'mist.' 15 = Od. 8. 562.
1. 18. ἀπ' οὐρανόθεν, see Od. 10. 351, εἰς ἄλαδε, where either termination or preposition is superfluous.
1. 19. Join ἐπὶ . . . τέταται.
1. 20 = Od. 9. 546.
1. 21. παρὰ ρόον, 'along the stream.'
1. 22. φράσε, sc. in Od. 10. 516.
1. 24. ἔσχον, 'held them' till Odysseus was ready to slay them, as in v. 35. It seems to be a word of sacrificial ritual.
- Il. 25-37. See Od. 10. 517-530.
1. 35. ἀπεδειροτ. ἐς βόθρον, 'cut their throats [for the blood to run] into the trench.' Cp. μῆλα ἰερεύειν ἐς πηγάς, Il. 23. 148.
1. 37. ἐξ Ἐρέβευς, § 4. 1.
- Il. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.
1. 40. οὐτάμενοι. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. κτάμενος, Od. 22. 412; ἀλιτήμενος, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

1. 42. οἱ πολλοὶ ἐφοίτων, *qui adveniebant frequentes.*

11. 44–50 = Od. 10. 531–537.

1. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἀΐδος εἰσω. Cf. Virg. Aen. 6. 337–339.

1. 58. ‘Thou wast quicker coming [*ἰλὺν* in best MSS. instead of *ἔλὺν*] here on foot than I with my black ship.’ φθάνειν implies a comparative notion, and so is followed by *ἢ*, as sometimes βούλομαι. See inf. 489.

1. 60 = Od. 10. 504.

1. 61. ἀσε, ἀώ. The form *ἄσα* occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἀσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

1. 62. καταλέγμενος, § 20. 4. See on 10. 555–560.

11. 63–65 = Od. 10. 558–560.

1. 66. τῶν ὅπιθεν, rightly the Schol. καταλειμμένων οἴκοι, further explained by the words οὐ παρεόντων. Trans. ‘And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.’

1. 70. σχήσεις νῆα, Od. 10. 91.

1. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

1. 73. νοσφισθεὶς, ‘turning away from me.’ So νοσφίσατο, inf. v. 425.

1. 76. ἄνδρὸς δυστίνοιο does not follow the case of *μοι*, but depends directly upon σῆμα, ‘the tomb of an unhappy man,’ as a monument to all posterity; lit. ‘even for posterity to hear of.’ Od. 3. 204.

1. 81. στυγερῶσι, ‘sad.’ So inf. v. 465.

1. 82. ἀνευθεν ἐφ’ αἷματι ἵσχων, ‘holding away from myself over the blood.’ Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm’s length.

1. 83. ἔτέρωθεν is the side of the pit nearest to Erebus.

1. 88. προτέρην ἵμεν πρὶν πυθέσθαι = ante accedere quam sciscitatus essem. προτέρην .. πρὶν, like πρὶν .. πρὶν.

1. 89 = Od. 10. 537.

1. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίας implied in Τει. ψυχή: *constructio ad sensum.* See sup. v. 14.

1. 94. ἥλυθες ὅφρα ἴδη, subjunct. after aor. tense, because in sense it = ἔλήλυθας.

1. 97. ἀναχασ., ‘having retreated.’ Join ξίφος ἐγκατέπηξα, ‘But he, that faultless seer, when he had drunk the dark blood, then accosted me.’

1. 100. δίζηαι for δίζησαι. For a similar dropping of *σ*, cp. the forms βέβληαι, μέμνηαι. ‘Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.’

1. 102. **λήσειν**, sc. **σε**, ‘that thou wilt go unnoticed of P.’ δ, i.e. **καθ’ δ**, *propterea quod*, ‘because he hath stored up wrath in his heart against you, but still for all that [**καὶ ὡς**, even thus], though suffering troubles, you may yet come home.’ For δ so used, cp. Od. 12. 295. Others make it equivalent to ὡς, which occurs in the corresponding line, Od. 13. 342.

1. 107. **Θρινακίη**, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (*τρεῖς ἄκραι*). The name may have some allusion to the trident (*θρῖναξ*) of Poseidon. See Od. 12. 127.

1. 108. **εὔρητε**, conjunctive after **όππότε κε**, sup. v. 106.

1. 110. ‘Now if you leave them unharmed **ἄστεας**, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.’ **έάqs** for **έάys**, from **έάω**.

1. 113. ‘And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.’ **νεῖαν**, 2 sing. pres. from **νέομαι** or **νείομαι**, which contain a future notion like **εἰμι**. In Od. 12. 188, we have **νεῖται**. The form is possibly future.

II. 114, 115 = Od. 9. 534, 535.

1. 120. **κτείνης**, conjunct. of aor. **ἔκτεινα**.

1. 121. **ἔρχεσθαι**, infin. for imperat., as **ἀποστείχειν** and **ἔρδειν**, inf. l. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, ‘when you have quietly settled down inland, far away from the sea,’ the only source of salt known to the ancients.

1. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

1. 128. **φῆη**, § 23. 5. **ἔχειν**, sc. **σε**. The apodosis begins with **καὶ τότε δή**.

1. 131. **ἔπιβήτορα**, ‘the mate.’

1. 133 = Od. 4. 479.

1. 134. **Θάνατος ἐξ ἀλὸς**, ‘a death far away from the sea.’ So **ἐκ καπνοῦ**, Od. 16. 288. Others join **ἐλεύσεται ἐξ ἀλὸς**, ‘shall come upon you from the sea,’ which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with **ἀβληχρος** = ‘mild,’ from root **βλακ**, i.e. **μλακ**, as in **μαλακ-ός**.

1. 135. For **τοῖος**, see on Od. 1. 209.

ὅς κέ σε, ‘which shall slay thee when pressed by the burden of a fair old age.’

1. 136. **λιπαρῷ**, lit. ‘sleek’ or ‘shining.’ For **ἀρημ.**, see on Od. 6. 2.

1. 141. **τήνδε**, ‘yonder.’

1. 144. τὸν ἔόντα. τὸν predicate = τοῦτον ἔόντα, ‘how she can recognise me as being the man [I really am].’ Cp. οὐ πώ φησι τὸν εἶναι, Od. 23, 116.

1. 147. ὁν τίνα . . ἐνίψει, quemcunque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), cuicunque vero denegaveris, is tibi rursus revertetur.

1. 151. Join κατὰ ἔλεξεν.

1. 153. ἔγνω, sc. ἔμε.

Vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

1. 160. Join ἀλώμενος πολὺν χρόνον.

1. 161. The case of νῇ . . ἑτάροις is the regular instrumental dat. = ‘by means of.’

1. 166. Ἀχαιύδος, (*Achaüs*), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

1. 171. τανηλεγέος, Od. 2. 100.

1. 174. εἰπὲ πατρὸς, ‘tell me of my father,’ on analogy of πεύθεσθαι, ἀκούειν.

1. 175. γέρας, here = ‘the sovereignty.’

1. 183. ‘Videtur nimirum prius appetuisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent,’ Löwe. -

1. 185. τεμένεα, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., ‘banquets which it is meet that a judge should enjoy, for all invite him.’ A king was, by right of his position, a judge also.

1. 186. ἀλεγύνειν, properly, ‘to take trouble about,’ ‘be interested in.’ This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

1. 187. πατὴρ, ‘Laertes.’ αὐτόθι defined by ἀγρῷ, ‘in the country.’

1. 188. εὐναὶ, used predicatively, ‘nor has he by way of bedding.’

1. 190. χεῖμα, ‘through the winter.’

1. 191. εἴται, perf. pass. in med. sense from ἔννυμι.

1. 193. γουνὸν ἀλωῆς, Od. 1. 193. οἱ βεβλήταται, ‘are laid for him.’

1. 195. ἀέξει μέγα, ‘makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.’

1. 201. ‘Robs the limbs of life.’ ἔξείλ., aorist of custom.

1. 202. The key-word of the sentence is πόθος, the sense of which is carried on both to μῆδεα and ἀγανοφρ. Trans. ‘But regret for thee, and [for] thy counsels, and [for] thy tenderness.’ As if it were, ‘and thy counsels [now lost to me] and thy tenderness [so much missed].’

1. 205. Cp. Virg. Aen. 2. 792 foll.

Ter conatus ibi collo dare braccia circum :

Ter frustra comprehensa manus effugit imago,

Par levibus ventis volucrique simillima somno.

1. 207. εἰκελον, adverbial as *ἴσον*, inf. v. 577.

1. 208. γενέσκετο, § 17. 6. κηρόθι, § 12. 2 (a).

l. 211. εἰν Ἀίδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Δύ' Αἴαντες μενέτην, Il. 8. 79.

l. 212. τεταρπώμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

l. 213. The predicate is εἴδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

l. 216. κάμμορε, § 7.

l. 218. δικῇ in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

l. 219. ἔχουσι = 'keep together.'

l. 220. τὰ μὲν, sc. σάρκας, ὄστρα, ἵνα.

l. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήταται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

l. 238. ἡράσσατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.

l. 239. ἴησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

l. 241. τῷ δ' ἄρ' ἐισάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

l. 242: ἐν προχοῆς, § 9. 6.

l. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύειν is unhomeric.

l. 250. τοὺς, 'the sons,' masc. gend. implied in τέκνα. κομ. ἀτιταλλ., infin. for imperat.

l. 251. ἰσχεο = 'keep silent.'

l. 253 = Od. 4. 425.

l. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. Ἀρης, Il. 2. 110.

l. 256. *Iolcos*, (now *Volo*), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

l. 257. ὁ δ' ἄρ' = Neleus.

l. 258. τοὺς ἔτέρους, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

l. 260. τὴν δὲ μέτα = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (*Καδμεία*) to be the work of the latter, and Thebes (*ἡ κάτω πόλις*) of the former.

l. 265. ναιέμεν, because of the Phlegyae who dwelt around.

l. 267. θρασυ-μέμνονα, (—μέμνονα—μέμ-αα) = *audacio animo*.

l. 268. ἀγκοίνησι, § 7. 6. Join ἐν ἀγ. μιγένσα.

l. 269. *Creon*, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyaean.

I. 270. *νίὸς*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

I. 271. Οἰδιπόδαο, § 9. 4, from nom. form Οἰδιπόδης. Ἐπικάστη, called by the tragedians Ἰοκάστη.

I. 272. μέγα ἔργον, Od. 3. 261.

I. 274. ἀφαρ δ', 'At once [after the union] the Gods made the matter [ἀνάπυστα, neut. plur. as *ἴσα*, etc.] known to men.'

I. 275. Join ἄλγεα πάσχων διὰ ὄλοὰς βουλὰς θεῶν.

I. 277. εἰς Ἀίδαο, sc. δῶμα. 'The mighty warder,' lit. 'gate-fitter.'

I. 278. ἀψαμένη. 'Having fastened a noose on high [αἰπὺν, predicat. with ἀψαμ.] from the beam, absorbed in her own sorrow.'

I. 279. σχομένη = 'taken up,' 'fast held,' cp. inf. v. 334. τῷ δ', sc. Oedipus.

I. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) Orchomenos was a city in Boeotia at the point where the Cephisus empties itself into the Copaic lake.

I. 285. οἱ, sc. 'to the king,' suggested in the word ἐβασίλευε.

I. 287. τοῖσι δ' ἐπὶ = ἐπὶ τοῖσι, 'besides these.'

I. 289. ἐδίδου, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; ἄργαλ. sc. ἐλάσαι. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

I. 292. Join κατὰ-πέδησε, lit. 'fettered him down.'

I. 300. Πολυδεύκεα, § 4. 3.

I. 301. γαῖα κατέχει is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon'; for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

I. 304. λελόγχασιν, see on Od. 7. 114. The indefinite periods ἀλλοτε .. ἀλλοτε are defined by the addition of ἐτερήμεροι.

I. 305. τὴν δὲ μέτ', see on sup. v. 260.

I. 311. Perhaps because of their brief life (*μινυθαδίω*) the poet specifies that at nine years old they were nine cubits high. ἐννέωροι (see on Od. 10. 19) and ἐννέօργυνοι, § 4. 3. The γάρ introduces an explanation of *μηκίστους*, 'biggest of men.'

I. 314. φυλόπιδα, generally φύλοπιν. With φ. στῆσαι, cp. μάχην στη-

σάμενοι Od. 9. 54. If vv. 315–316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the *oὐρανὸς* above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . . λάχνη, ‘ere the curly hair had sprouted below their (*σφαιν*, § 15. 1) temples, and covered their chins (*γένυς* for *γένυας*, acc. plur. from *γένυς*) with thick down.’

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἦγε μὲν, ‘was fain to take’ (imperf.), or ‘was carrying off,’ but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

l. 325. μαρτυρίησι. Perhaps the ‘information’ that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρὸς, ‘for her lord[’s life],’ gen. of price.

l. 328. μυθήσομαι = μυθήσωμαι.

l. 330. φθῖτο, optat., see on Od. 10. 51.

l. 334. κηληθμῷ, ‘by the magic’ of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (*ἐίσας*, al. ‘in accordance’ with his external beauty) mind? ‘Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.’

l. 341. κέονται, Epicè for κεῖνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ’, ‘not away from the mark, nor at variance with our own idea.’ So the Schol. Others render ἀπὸ δόξης, ‘Not different from what we should expect of our queen,’ which is simpler. ‘But on Alcinous here (*τοῦδε*) depend both promise and performance.’

l. 351. ἔμπηγς = ‘notwithstanding,’ taking up the *περ* of the last line.

The οὖν strengthens the qualifying force of ἔμπης, as in the combinations δ' οὖν, γοῦν.

1. 353 = Od. 1. 359.
1. 354 = Od. 9. 1.
1. 358. καὶ κε τό. Apodosis, 'I should like this better,' viz. to go back full-handed. For καὶ κε, see on sup. v. III.
1. 363. τὸ μὲν οὖ σε, κ.τ.λ. This indeed we don't think thee to be, viz. a knave. So ἐίσκειν with accus. and infin., Il. 21. 332
 ἄντα σέθεν γάρ
 Εάνθον δινήεντα μάχῃ ἡίσκομεν εἴναι.

1. 364. οἵτε πολλοὺς, κ.τ.λ. 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read οἵτε τε πολλὰ = 'as often-times,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.'

1. 366. ὅθεν = ἐκ τοιούτων δ, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' ὅθεν in this case = ἐκεῖσε ὅθεν. The latter is simpler.

1. 367. ἔπι = ἔπεστι. ἔνι = ἔνεισι.
1. 368. ὡς ὅτ' ἀοιδὸς, cp. Od. 5. 281.
1. 369. Ἀργείων, specially of the comrades of Odys.
1. 371. ἑτάρων, perhaps of the chieftains with him at Troy. The first ἄμα must be closely joined with αὐτῷ = *tecum*; the second with ἐποντο = *comitati sunt*.

1. 373. Odyss. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (ἀθέσφ.).

1. 381. Join τούτων οἰκτρότερα.
1. 383. ἀντὴ, 'cry,' i. e. battle, as φύλοις, 'clansmen's shout.'
1. 384. γυναικὸς = Clytaemnestra.
1. 388. ἀγγέρατο, *congregatae erant*, plqpf. with Attic reduplication from ἀγείρω, § 17. 4.
1. 392. πινάς, from form πινῆμι an earlier form of πετάννυμι.
1. 393. ἀλλ' οὐ γάρ, 'But [he could not do it] for,' etc.
1. 401 = Od. 10. 459.
1. 402. περιταμνόμενον, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. μαχεούμενον, a form of the present participle with the ο lengthened into a diphthong *metri grat.* μαχέοιτο appears as pres. optat. Il. 1. 272.

1. 411. κατέκτανε, aorist of custom. 411 = Od. 4. 535.
1. 414. ἐν ἀφνειοῦ ἀνδρὸς, sc. δόμῳ.
1. 415. ἦ γάμῳ, see on Od. 1. 226.
1. 417. μονάξ = in single combat, or it may refer to any single instances of death.

- l. 418. Join ὁλοφύρασθε καὶ θυμῷ μάλιστα.
- l. 421. οἰκτροτάτην, *predicat.*, ‘but saddest of all that I heard was the voice,’ etc.
- l. 423. ἀμφ' ἐμοὶ, ‘at my side,’ sc. at the feast. ‘But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.’ Others join χεῖρας βάλλον περὶ φασγ., as if he made a last effort to defend himself.
- l. 424. With ἀποθνήσκ. περὶ φ., cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 φασγάνων περιπτυχῆς, lit. ‘folded round the blade;’ ‘but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.’
- l. 426. Join καθελεῖν ὄφθ. στόμα τε συνερεῖσαι.
- l. 429. οἷον δὴ, a special instance of the general principle in v. 427, ‘such a deed [for example] as she did in having wrought.’
- l. 432. ιδνία, Od. 9. 189.
- l. 433. οἱ τε κατ’ = κατέχενεν ἑαυτῇ αἰσχος. The antecedent to ή is also in dative, καὶ ἐκείνῃ ήτις ἦν εὑρεγος ή.
- l. 437. ηχθῆρε διὰ = ‘has worked out his hatred by means of a woman’s devices,’ cp. sup. v. 276.
- l. 441. εἶναι. This infin. and the foll. with imperatival force. ‘Wherefore, in this present case [*vñv*] do thou never be gentle even towards thy wife.’
- l. 443. τὸ δὲ κεκρυμμένον εἶναι. For εἶναι we should expect ἔστω, but it is attracted into the infin. to balance φάσθαι. Cp. Il. 6. 87 foll. ή δὲ . . πέπλον θεῖναι Ἀθηναῖς ἐπὶ γούνασι = *Illa vero vestem deponat.*
- l. 452. ‘But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,’ [lit. ‘in my eyes’].
- l. 453. Join με αὐτὸν = ἔμαντόν.
- l. 456. κατισχέμεναι, inf. for imperat. = κάτισχε, *appelle*. These lines are inconsistent with the praise of Penelope’s virtue (sup. v. 445), and have been generally rejected. πιστό, neut. adjective as substantive, ‘no trust;’ so φυκτό, ‘escape,’ Od. 8. 299.
- l. 458. ἀκούετε, sc. ‘thou, Odysseus, and thy comrades.’ For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.
- l. 461 = Od. 1. 196.
- l. 464 = Od. 4. 837.
- l. 467. Πηληιάδεω. Epic form for Πηλείδου, δέω̄, one syllable, § 4. 3.
- l. 468. Πατροκλῆς, as if from nom. Πατροκλεύς. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.
- l. 473. ‘What stranger feat wilt thou devise,’ sc. than this descent to Hades, explained in next line.
- l. 476. ἀφραδέες, see on Od. 10. 495.

1. 478. Scan this line $\ddot{\alpha} \cdot \dot{\chi} \cdot \iota \cdot \lambda$ | $\epsilon \hat{u}$ $\Pi \eta \lambda$ | - - | - | -
as frequently, before a liquid.

1. 479. Τειρ. κατὰ χρέος, (cp. ψυχῆ χρησόμενος), 'on business with Teiresias,' so κατὰ πρήξιν, Od. 3. 72.

1. 482. With σεῖο μακάρτ., cp. Od. 5. 105.

1. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (δπίσσω), and so, when past, are προπάροιθε.

1. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

1. 490. ἀκλήρω, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

1. 497. Join κατ-έχει. With μιν . . χείρας, cp. Od. 1. 64.

1. 498. ὑπ' αὐγᾶς [sc. εἰμὶ], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 ξασιν ὑπ' ἡῶ ἡέλιον τε.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἄν ποιήσαιμι.

1. 503. For οἱ=τῶν οἱ, cp. Od. 4. 177.

1. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (ὄνινημι) and κρέμοισθε (κρεμάγνυμι, κρεμάω).

1. 515. τὸ δν μένος οὐδενὶ εἴκων, 'yielding to nobody in that might of his.'

1. 519. ἀλλ' οἷον, see on Od. 4. 242. Euryppylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. γυναῖων= 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Join ἐπετέταλτο (ἐπιτέλλω).

1. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'
1. 527. ὑπὸ, 'under them.'
1. 531. ἐξέμεναι, (*ἐξίημι*), 'to let him go forth.'
1. 534. μοῖραν, 'fair share' [of the spoil], so *ἴσης*, Od. 9. 42. γέρας ἔσθλὸν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.
1. 536. οἴλα τε πολλὰ, see on Od. 9. 128.
1. 539. βιβάσα, § 21. 1, 'with grand step.' ἀσφοδελὸς, adjectival, is accented on ultima. The noun is proparoxyton.
1. 540. γηθοσύνη δ, *gaudens quod*.
1. 542. εἴροντο δὲ κ. ἐ., *sciscitabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render *εἴροντο, narrabant*, following the Scholl.
1. 545. τὴν (*νίκην*) νίκησα, so φιλεῦν φιλότητα, Od. 15. 245. δικαζόμ., 'defending my right.'
1. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).
1. 549. γαῖα κατέσχεν, see on sup. v. 301.
1. 550. δος περὶ, κ.τ.λ., 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.
1. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'
1. 556. With ἀχνύμ. σείο, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἄνακτος.
1. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος δος ἵγχθηρε, κ.τ.λ.
1. 560. τεῖν, § 15. 1.
1. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of *ὅμως* is apparently posthomeric, and the use of *κατατεθνηώτων*, without a noun, is at least unusual.

1. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

1. 570. μν ἀμφὶ ἄνακτα, 'round him, the king.' εἴροντο, see on sup. v. 542, 'asked concerning their rights.'

1. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (δμοῦ εἰλεύντα).

1. 578. μν .. ἡπαρ, sup. v. 497. γῦπε .. δύνοντες, dual with plur.

1. 579. δέρτρον = 'the caul.'

1. 580. The readings vary between ἥλκησε and ἔλκησε, a first aor. from ἔλκεω, a poetical form of ἔλκω = 'maltreated.'

1. 584. στεῦτο. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply πιέειν from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably connected with stem στυ-(στημ) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

1. 586. ἀπολέσκετο, iterative form from ἀπώλετο; so φάνεσκε from ἐφάνη. καταζήνασκε from κατ-αζαίνω.

1. 588. κατὰ κρῆθεν, sync. from κάρηθεν, κάρη, 'down from above.' Others write κατ' ἀκρηθεν = κατ' ἀκρης.

1. 590. συκέαι, two syllables, § 4. 3.

1. 591. Join τῶν ἐπιμάστασθαι χερσὶ, quae comprehendere manibus.

1. 592. τὰς δὲ, apodosis. ρίππασκε, § 17. 6.

1. 597. ἄκρον ὑπερβ., 'to send it over the hill top.' κραταις = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

1. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With ἀναιδής, cp. the use of the Lat. *improbus*.

1. 602. αὐτὸς, the hero himself, in opp. to εἴδωλον, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology and are inconsistent with the early conception of Hebe the virgin.

1. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (ἀτύχεσθαι πεδίοι, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions,

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

1. 618. *ἡγηλάξειν* (*ἡγεῖσθαι*) *μόρον* = 'to endure fate,' on the analogy of the later *ἄγειν*, *διάγειν*.

1. 619. *ὑπ' αὐγὰς*, cp. sup. v. 498.

1. 621. The *χείρων φῶς* is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

1. 623. *κύνα* = Cerberus as Hesiod names him.

ἔπειψε, 'conducted me.'

1. 629 = Od. 4. 268.

1. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

1. 632. *ἀλλὰ πρὶν*, 'but ere that, up thronged the countless tribes of dead.' Join *ἐπαγέρτο*.

1. 634. *Γοργεῖην κ.*, 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

1. 633 = Od. 3. 150.

1. 640. The readings vary between *εἰρεστή* and *-ίη*, the former is easier as making a better antithesis to *κάλλιμος οὐρος*.

BOOK XII.

1. 4. *ἀντολαὶ* = *ἀνατολαὶ*, § 7 = 'the place where the sun rises;' so the plur. *τροπαὶ* for the spot where he turns to begin his journey back, Od. 15. 404.

χοροὶ, 'lawns' for dancing.

1. 5. *νῆα μὲν* begins the apodosis, Od. 9. 546.

ll. 6–8 = Od. 9. 150–152.

1. 10. *οἰσέμεναι*, § 20. 3.

1. 11. *ὅθ' ἀκροτ. πρόεχ'* [*προεῖχε*] *ἀκτὴ* marks the site of the burial. Join *ἀκροτ.* predicatively with *πρόεχε*.

1. 14. *ἐπερύσαντες*, 'having hauled up thereon.'

1. 16. *τὰ ἔκαστα*, so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἔκαστα*, ll. 1. 550, Od. 14. 362.

1. 22. *ὅτε*. In this use of *ὅτε* with the present, and in a corresponding

use with a past tense (*εἴλει* . . . "Εκτωρ . . δτε οι Ζεὺς κῦδος ἔδωκεν, Il. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

1. 23 = Od. 10. 460.

1. 27. *ἡ ἀλὸς* *ἡ ἐπὶ γῆς*. It is better to take *ἀλὸς* as a simple local gen. = 'on sea,' as *Ἀργεος*, Od. 3. 251, *ἡπείροιο*, Od. 14. 97, than to throw back the force of the *ἐπὶ* to govern it, which seems to be a later form of construction. *ἀλγήσετε* = *ἀλγήσητε*.

1. 28 = Od. 10. 466.

Il. 29-32 = Od. 10. 476-479.

1. 34. *προσέλεκτο*, § 20. 4, 'reclined at my side, and began to ask.'

1. 35 = Od. 10. 16.

1. 37. The journey to Hades 'has been accomplished,' *περάνειν*. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S.E. from Aeaea. Their name may mean the 'enchainers,' from *σειρή*. Later legend placed them off Capri or in the straits of Sicily.

1. 42. *τῷ δε*, apodosis. *γυνὴ* alone stands as subject to *παρίσταται*, but with *γάννυνται* must be taken also *τέκνα*.

1. 45. *ἀμφὶ*, (adverbial), 'all around.' *ὅστεόφιν* = *ὅστεῶν*, § 12. 1.

1. 46. *περὶ*, sc. *περὶ τὰ ὅστεα*, 'and the skin round the bones is wasting.' These words add a further explanation to *πυθομένων* (*πῦθω*).

1. 47. *παρέξ* *ἔλασαν*, inf. for imperat., so *ἀλεῖψαι*, and inf. v. 58 *βουλεύειν*.

1. 49. *ἄτἀρ*, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

1. 51. *ἰστοπέδη* is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With *ἀνάπτειν* *ἐκ*, cp. Od. 10. 96. *αὐτοῦ*, sc. *ἰστοῦ* out of *ἰστοπέδη*.

1. 54. *διδέντων*, imperat. from *δίδημι*, older form of *δέω*. An imperf. *δίδη* is found in Il. 11. 105. Trans. 'Let them bind thee.'

1. 58. *βουλεύειν*, see sup. v. 47. *ἀμφοτέρωθεν*, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the *Πλαγκταὶ*, the other lies between Scylla and Charybdis (vv. 73-110).

1. 61. *Πλαγκταὶ*, (*πλήσσω*), these 'striking' rocks, that dash together, appear in the Argonautic legend as *Συμ-πλήγαδες* at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

Θεοὶ καλέουστι, see Od. 10. 305.

1. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), πελειάδες, a group of seven stars, one of which is generally invisible.

1. 66. φύγεν, aorist of custom, parallel to παρέρχεται (v. 62).

1. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

1. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

1. 73. οἱ δὲ, antithesis to ἔνθεν μὲν, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to ὁ μὲν is τὸν δ' ἔτερον in v. 101. For the form of sentence, cp. Od. 8. 361.

1. 75. τὸ μὲν, 'the cloud,' agreeing with νέφος, suggested by νεφέλη, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the οἶνος of the preceding line is referred to as τόδε and not δέ. ἐρωεῖ, 'never streams off from it.' See Buttmann, Lexil. s. v.

1. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' ἐπιβαίη, ἐπιβάνειν denoting the accomplishment of ἀναβαίνειν, sc. 'set foot on it.'

1. 81. ἦ περ ἀν ὑμεῖς, i. e. ἦ περ ὑμεῖς παριθύνητε ἐν νῆα, 'in which direction you shall steer your ship past.' Cp. φέκε σὺ χαίρης, Od. 9. 356; 10. 507 τὴν δέ κέ τοι πνοιῇ φέρησι, where κέ with subjunctive is used almost as fut. indic.

1. 86. These three lines seem introduced to assign an etymol. to Σκύλλη, sc. σκύλαξ, 'a whelp.'

1. 89. ἀώροι, 'uplifted,' 'outstretched,' from ἀείρω, cp. μετέ-ωρος. Others render, 'ugly,' from ἄ and ὥρα, cp. ὥραῖς.

1. 93. μέσση, 'as far as the waist.' κατὰ σπείους, Od. 9. 330.

1. 97. κῆτος ἀ, cp. Od. 5. 421 κῆτος οῖα, κ.τ.λ., 'a monster [from those] which,' or 'of such a kind as.'

1. 101. τὸν δ' ἔτερον, in opp. to ὁ μὲν, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write πλησίον against the MSS., but πλησίον [εἰσὶ] ἀλλήλ. is quite admissible. Cp. συφεοὺς ποίει πλησίον ἀλλήλων, Od. 14. 13.

1. 104. τῷ δ' ὑπὸ, sub illa autem [arbore].

1. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' πεπλημ., perf. from πελάζω.

1. 113. ὑπ-εκ-προφύγ.=secretly escape from and get forward.

1. 114. τὴν δὲ=Scylla.

1. 116. δὴ αὖ, § 4. 3.

1. 121. Join δηθύνησθα [§ 17. 1] παρὰ πέτρη.

1. 123. Join ἐξ-έληται, sc. out of the ship.

1. 124. ἐλάαν, βωστρεῦν, inf. for imperat.

1. 127. Θρυν. νῆσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (*τρεῖς ἄκραι*). But we are still in fable-land.

1. 134. θρέψασα τεκοῦσά τε. A *prothysteron*, as in Od. 4. 208.

ll. 137-141 = Od. 11. 109-113.

ll. 144-146 = Od. 11. 636-638.

ll. 148-152 = Od. 11. 6-10.

1. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἀλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.

1. 161. αὐτόθι, 'where I am placed,' sc. ὅρθὸν ἐν ίστοπ.

1. 164. ὑμεῖς δὲ πίεζεν, 'Then do ye make me fast!'

1. 165. τὰ ἔκαστα, sup. v. 61.

1. 175. μεγάλη ἴς, sc. στιβαρῶν χειρῶν.

1. 181 = Od. 9. 479.

1. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἄρμα διώκειν, Il. 8. 439.

1. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

1. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leather loops [*τροποί*, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

1. 209. ἔπι, sc. ἔπεστι. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].

1. 210. εἴλει, imperf. from εἴλεω, Ep. form of εἴλω, 'to shut in.'

1. 212. μνήσεσθαι, sc. ημᾶς. Cp. Virg. Aen. 1. 103.

1. 217. κυβερνῆθ=κυβερνῆτα.

1. 220. σκοπ. ἔπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

1. 222 = Od. 10. 428.

1. 223. οὐκέτ' ἔμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.

1. 225. ἐντὸς, sc. within the ship.

1. 229. ἵκρια νῆσος πρώρης, 'the deck of the fore-ship.' πρώρη, like πρύμνη, is properly an adj. For ἵκρια, see on Od. 5. 252.

1. 230. ἐδέγμην, § 20. 4.

1. 235. ἐνθεν μὲν γάρ Σκύλλη [ῆν]. The verb ἀνερροίθ. suits Charybdis only.

1. 238. ἀναμορμ., § 17. 6.

- l. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
- l. 241. φάνεσκε, § 17. 6. ἐντοσθε, in the hollow gulf of down-drawn water. ‘And below the ground showed dark with sand.’ The common, but less accurate reading is κνανέη, in agreement with ψάμμῳ.
- l. 247. ἐς νῆα, ‘at the ship.’ μεθ’ ἔταίρ., ‘in search of my crew.’
- l. 252. Join καταβάλλων εἴδατα, δόλον ἵχθυσι, ‘as a bait for fishes.’
- l. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
- l. 254. ἀσπαίροντα, sc. ἵχθυν, the singular number referring to each fish as caught. ἔρρυψε, aorist of custom, here parallel with προΐστι.
- l. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγώντας (κλάσω).
- l. 265. μυκηθμού .. βληχήν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλύζομ., ‘housed for the night.’
- l. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντηος and μάντιος.
- l. 279. ‘A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.’ πέρι, advbl., as in Od. 3. 95.
- l. 281. καμάτω ύπνῳ, ‘exhausted with toil and sleepiness;’ cp. Od. 6. 2. With ἀδηκ. cp. Od. 1. 134.
- l. 284. αὕτως, ‘just as we are.’ θοὴ, ‘sudden,’ because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of ‘terrible,’ but only from this reason. Cp. ὁράει δ’ οὐρανόθεν νὺξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.
- l. 286. The wind that rises at night-fall is represented as coming *out* of the night. With the plur. cp. ἀντολαὶ, sup. v. 4.
- l. 290. θεῶν ἀέκητι, ‘despite the will of the Gods.’ This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.
- l. 291. πειθώ. νυκτὶ, ‘let us do night’s bidding,’ i. e. get our supper, as the next line shows.
- l. 293. ἐνήσομεν, (ἴημι), sc. νῆα, ‘will push out.’
- l. 311. κλαιόντεσσι = κλαιόνσι. νήδυμος, see on Od. 4. 793.
- l. 312. ‘But when it was in the third part of the night.’ ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παρφάγηκεν δὲ πλέων νὺξ

τῶν δύο μοιράν, τριτάτη δ’ ἔτι μοῖρα λέλειπται,

Il. 10. 252. μεταβεβήκει, ‘had crossed the zenith;’ so μετενίσσετο, of the sun, Od. 9. 58.

1. 313. ζαῆν, a heteroclitic acc. from ζαῆς, the ordinary form being ζαῆ.
- ll. 313-315 = Od. 9. 67-69.
1. 317. εἰσερύσ. σπέος, ‘having hauled her into a cave.’
1. 320. ἐν γὰρ .. τῶν δὲ βοῶν = ‘since there is .. so let us,’ etc.
1. 325. ἄη, *flabat*, imperf. from ἄημι. Another form is ἄει, but cp. δίδη,
- Il. II. 105.
1. 330. καὶ δὴ ἄγρην, (the δὴ ἄγρ. coalescing by synizesis), ‘and when they were questing game.’
1. 332. ἔτερε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.
1. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.
1. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.
1. 344. ρέξομεν, i. e. ρέξωμεν. The sacrifice would imply a meal for the sacrificer.
1. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἔθελη.. ἐφέσπωνται (*ἐπομαί*), a probable result.
1. 346. κεν τεύξομεν. For *κεν* with fut. indic., cp. Il. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδέ κέ τις ἀλύξει. See p. 230.
1. 350. βούλομαι ἦ, cp. Od. II. 489.
1. 351. στρεύγεσθαι, ‘to be exhausted,’ properly of things squeezed out by drops, *στράγξ*, *στραγγός*.
1. 354. The parenthesis, from οὐ γὰρ τῇλε.. εύρυμέτωποι, is the explanation of ἐγγύθεν. After the parenthesis, the constr. is broken, the τὰς δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.
1. 356. περίστησάν τε, [al. περιστήσαντο], ‘stood round the victim.’ Cp. Il. 2. 410
- βοῦν τε περίστησάν τε καὶ οὐλοχύτας ἀκέλοντο.
- Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύτας.
1. 360. Cp. Od. 3. 458 foll. for a similar description.
1. 363. ἐπώπτων, sc. ἐπὶ σχίζης, Od. 3. 459.
1. 369. ἡδὺς ἀντμή. For the gender of adj., cp. Od. 4. 442.
1. 370. μετ’ ἀθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. ‘Made my voice heard in the assembly of the gods.’ Perhaps we may read μέγ[α] = ‘aloud.’ γεγώνευν, § 4. I.
1. 374. ὥκεα (§ 18. 3) ἄγγ. ἤλθ., ‘came with the message.’
1. 375. ὅ [ὅτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω], al. ἔκταν ἔταιροι. Od. 9. 320 has ἔκταμεν for ἔξέταμε from τέμνω.
1. 378. τίσαι, imperat. I aor. med. τίνω.
1. 383. φαείνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37; περίκλυντα δῶρ' ὄνομήνω, Il. 9. 121. Trans. ‘and give light,’ as inf. v. 385.
1. 387. Join τῶν δὲ [ἔταιρων] νῆα ἐγὼ ἀν τυτθὰ κεάσαιμι, βαλών ἡ. κ., ‘I will split into shivers.’

NOTES.

1. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.
1. 394. τοῦσιν, 'in the sight of my comrades.'
1. 399. δὴ ἔβδομον, synesis. ἐπέθηκε, sc. to the sixth.
1. 401. ἐνήκαμεν, cp. sup. v. 293.
1. 404. γαύάων, so γέων, (*terrarum*), Hdt. 4. 198.
1. 407. ή δ' ἔθει [θέω], 'and she scudded on.'
1. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.
1. 414. ἱκριόφιν, § 12. 1; see on Od. 5. 252. κάππεσε = κατέπεσε, § 7.
1. 417. πλῆτο, § 20. 4, (*πίμπλημι*).
1. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.
1. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέ-λυσε) the sides from the keel, and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast down to the keel, but the backstay was flung over it [the mast] made of ox-hide.'
1. 423. ἐπίτονος, (here with long ε, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the back-stay of the mast. *Vide* Frontispiece.
1. 427. ήλθε... ὅφρα ἀναμετ., 'came.. so that I retraced my course to fell Charybdis.'
1. 433. τῷ προσφὺς ἔχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [εἰλχον, neut., as ὑψόσ' ἔχοντες, Od. 19. 38], and the branches hung far above my head.'
1. 438. ήλθον. sc. mast and keel.
1. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.
1. 442. ήκα δ' ἔγώ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'
1. 451. χθιζός, sc. Od. 7. 244.
1. 453. Join αὐτὶς μυθολ. and ἀριζή. είρημ., 'clearly told.'

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